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OBSERVATIONS

OF AN

ITINERANT.

By

J. E. SCOTT.

1903

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OBSERVATIONS OF AN ITINERANT

*A Brief Exposition of some Missionary
Problems, Methods and
Results.*

BY

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Missionary Conference.*

IN TWO PARTS:

I.—A Great Field and a Great Opportunity.

II.—Missionary Pessimism and Missionary Success.

*Published under the Auspices of the Literature Committee of
the India Mission Jubilee Association of the Methodist
Episcopal Church.*



PREFACE.

THESE Series of Observations are an evolution. They were first commenced in 1888, after the author had been itinerating and observing in India for fifteen years. At that time he wrote: "The author has an honest conviction that, under the blessing of God, the What and the How of Missionary work are vital to its success; that the best Methods will produce the largest and most permanent Results; that the best Methods are a combination of Itinerant Preaching, Sacred Teaching, and the Distribution of Religious Literature; that the best Results are Earnest Inquirers, Sincere Converts, and a Self-supporting Church; and that, with these signs of prosperity, no discouraging Pessimist need inquire: Are Indian Missions a Failure?"

Now, after seventeen additional years of Missionary life, the author finds no reason to change his convictions, which have rather strengthened with the passing years, and are presented to indulgent readers in a revised and enlarged form, the First Series of which—*Our Field and Our Opportunity, Missionary Pessimism and Missionary Success*—constitute the first issue. If spared, the author's itinerations may bring him around again, but, as Sadi has said, "*Jahán, Ai Barádar, na mánad ba kas.*"

J. E. S.

AJMER,

1st November 1905.



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Part First.

I.—A GREAT FIELD.

II.—A GREAT OPPORTUNITY.

I.—A GREAT FIELD.

Speaking as an Englishman, I declare my conviction that English Missionary Enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for Colonial expansion and Imperial rule. And I believe that any falling-off in England's Missionary efforts will be a sure sign of swiftly-coming national decay.

SIR W. W. HUNTER.

A GREAT FIELD.

[INDIA IS THE KEY to all South and Central Asia. The complete conquest of the Brahman and the Mohammedan of India by the Cross will be to all Asia what the submission of Constantine was to the Roman Empire—in *hoc signo vincimus*.—Dr. GEORGE SMITH.]

INDIA, from the earliest ages, has been a coveted land. Walled off from the rest of the world by high mountains and broad seas, its very isolation has increased the covetousness of nations. From time immemorial it has been successively sought after by many tribes and peoples. The Tibeto-Burmans, the Kolarians and Dravidians were here long before the Aryan and Shemetic conquerors poured down through the north-western mountain passes, or the virile commercial nations of Europe came, one after another, seeking conquest and trade. Nor is this surprising. There are, indeed, many reasons why India has been thus a “land of desire.”

I.—INDIA A NOTABLE LAND.

It is not without cause that nation after nation has looked upon India as a prize to be gained. There are lands and peoples scarcely repaying conquest. They have been left alone because of insalubrious climate, non-productive soil, or the character of the inhabitants.

“Races and peoples have hereditary character just as individual men. The perpetual and accumulated impress of surroundings has grown into marked and distinguished traits and peculiarities.” Among things notable in India may be mentioned :

1. **Its Geography.**—Triangular in shape, with each side nineteen hundred miles long, embracing 1,574,460 square miles of territory extending from the eighth to the thirty-fifth degree of north latitude, it is bounded on the south by two great seas and shut off from the world on the north by the peerless “abode of snow.” The ancient geography of India embraced two grand divisions : first, Hindustan proper, the great classic land of Arya Varta, “the abode of the Aryans,” lying between the Himalaya and Vindhya Mountains, and, roughly speaking, embracing the Panjab, Rajputana and the United Provinces ; and second, the Dakhan, or “South country,” of which Stanley Lane-Poole says : “It was never intended by nature to have any connection with Hindustan. The Vindhya and Satpura mountains and the Narbada River form a triple line of natural barricades which divide the high table-land of Central India from the plains of the Ganges and its tributaries.”

Its modern geographical divisions are the four high-land systems of the Himalayas and the Vindhyas, and the Western and Eastern Ghats ; the great Indo-Gangetic plain ; and the broad plateau of the Dakhan. It has two great river systems : the first, of the northern plain, including the Indus, the Ganges, and the Brahma-

putra; and the second, of the southern plateau, having on the west side the Narbada and Tapti, and on the east the Mahanadi, the Godavary, the Kistna and the Cauvery.

A country like this, extending over thirty degrees of latitude, and possessing such vast chains of lofty mountains, and washed on two sides by the sea, naturally possesses a variety of climate, from the intense cold of the higher altitudes to the burning heat of the great plains in summer. It has a wonderfully productive and almost inexhaustible soil, and a diversified flora and fauna.

2. Its Ethnology.—It is no wonder that this notable land should become the home of many nations. It is, indeed, not so much a country as a continent. "Reckoning Aryans and non-Aryans," wrote the late Sir Monier Williams, "and taking difference of speech as marking and perpetuating separation of populations, though not as necessarily determining distinction of race, we are able to distinguish fourteen separate peoples in India, constituting what might almost be called fourteen separate nationalities." Its population is composed of the descendents of many conquering nations. More interesting than the study of its flora and fauna, and its soil and rock strata, is the study of its ethnology, of its diversified human strata found, layer upon layer, or sometimes more or less commingled or lying side by side. While there are no reliable data to accurately fix the times and order of the incursions of the earlier conquering tribes, yet there is ample

testimony in the strongly marked features of their descendents to prove that early non-Aryans poured over these alluvial plains in successive waves. At least four easily-discernable elements make up the sum total of the population. First, there are the non-Aryan tribes, which may be further classified as Tibeto-Burmans, Kolarians and Dravidians ; second, the fairer Aryan race, which descended from their home in Central Asia more than three thousand years ago ; third, the present mixed population of Hindus, who are found everywhere in the multitude of villages scattered over the vast plains of India ; and, lastly, the Mohammedans, whether of pure Shemetic descent or proselytes from other races of the land.

Europe, also, has contributed her share of racial influences, which have combined in the making of this notable land. Darius Hystaspes (500 B.C.) and Alexander the Great (327 B.C.) were here. Then, from the sixteenth century onward, came, in order, the Portuguese, Dutch, Danes, French, and English, until, after a protracted struggle, the great English East India Company, chartered on the 31st of December 1600, gained the political and commercial supremacy, and finally (1858) the whole land came under British imperial administration. There is, therefore, perhaps, no country in the world where the student of ethnology can find such interesting and diversified material for his investigation.

3. Its Philology.—And the same may be said for the philologist. India has a polyglot population. In this

land of tongues more than a hundred different languages and dialects are spoken. Among the vast population approximately one hundred millions speak Hindi, forty millions Bengali, twenty millions Marathi, eighteen millions Telegu, fifteen millions Panjabi, about the same number Tamil, ten millions Kanarese, and eight millions Gujarati. But beside these and other living languages, and the mother of the most of them, is that ancient classic language, the sacred and prolific Sanskrit. In the words of the late Sir Monier Williams: "India has only one sacred language, and only one sacred literature, accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank, and creed. That language is Sanskrit, and that literature is Sanskrit literature."

Sanskrit is also petrified history. Through it is about the only way to get at the real life of the ancient Aryans. Says Ragozin in *Vedic India*: "Where history throws down the web, philology takes it up and places in our hands the threads which connect us with the immeasurable past—threads which we have held and helped to open all the days of our lives, but the magic power of which we did not suspect until the new science, Adriadne-like, taught us where to fasten them, when we have but to follow; these threads are our languages." And so, with the *Rig Veda* in our hands, from "words, only words," we can reconstruct the life and culture of this wonderful people as they existed thousands of years ago. What a notable field is here, then, for the student of philology, what a garden for the searcher after roots!

4. Its Philosophy.—And the ancient Brahmans were a race of thinkers. India is the home of speculative philosophy. When the ancestors of its present rulers were running wild in the forests of Europe the keen minds of Aryan philosophers were formulating the deep principles of the *Shad Darsanas*, or “Six Demonstrations of Truth.” While, as in the thinking of all ancient teachers, there are many puerilities, yet where among the speculative beliefs of the ancients do we find anything more transcendently profound than the mystical teachings of the *Upanishads* or the rationalistic philosophy of the “Six Schools”? Here may be found “striking thoughts, original ideas, and lofty language.” Kapala, and Kanada, and Patanjali and Vyasa were the peers of Ionics and Eliatics, of Pythagoras, Zoroaster and Confucius. Spinoza but touched the rim of that Pantheism taught in the Vedant philosophy of Vyasa. This subtile belief permeates the entire Indo-Aryan religion. As in Greece and elsewhere, the great problems of being, and life, and personality and destiny pressed themselves for explanation. “These momentous questions pressed for solution, and the minds of men finding no rest in traditional revelation, and no satisfaction in external rites, turned inwards, each thinker endeavouring to think out the great problems of life by the aid of his own reason.”

The Native of India is naturally and instinctively a mystic. Free from the practical and sordid commercialism of the West, he is naturally inclined to speculation upon “things invisible,” and “sees God in cloud and

hears Him in the wind," and seeks by meditation to obtain oneness with Him. He feels that—

"Whate'er exists within this universe
Is all to be regarded as enveloped
By the great Lord, as if wrapped in a vesture.
There is one only Being who exists
Unmoved."

5. Its Religions.—The student of religion, too, finds in India a great field. As has been said, "Hinduism may be regarded as a reservoir into which have run all the various religious ideas which the mind of man is capable of elaborating." This ancient religion commenced as Vedism, or the worship of the deified forces of nature, ran through Brahmanism, with its speculative philosophical systems and rigid caste laws, into modern Hinduism, with its intricate pantheon of gods. Of this it has been said: "It is a creed based on an original, simple, pantheistic doctrine, but branching out into an endless variety of polytheistic superstitions. Like the sacred fig-tree of India, which from a single stem sends out innumerable branches destined to descend to the ground and become trees themselves, till the parent stock is lost in a dense forest of its own offshoots, so has this pantheistic creed rooted itself firmly in the Hindu mind, and spread its ramifications so luxuriantly that the simplicity of its root-dogma is lost in an exuberant outgrowth of monstrous mythology."

But while in India two-thirds of the people are Hindus, this notable land is also the home of many other great ethnic religions. As the author has said

elsewhere: "Here meet the great speculative faiths of mankind. Monotheism, Dualism, Polytheism, Atheism and Pantheism confront us in this 'Garden of the Gods.' Ranging from purest Monotheism to the grossest polytheism, almost every religious belief and form of worship may be found. Fetishism, Animism, Brahmanism, Hinduism, Buddhism, Jainism, Parseeism, Mohammedanism, and Christianity have found a home in this fruitful soil. Some of these after many centuries are still the dominant religions of the world. That remarkable triad of non-Christian faiths, Hinduism, Buddhism and Mohammedanism, embracing almost every phase of speculative thought, and illustrating almost every form of human belief, continue to hold masterful sway."

II.—INDIA A GREAT MISSION FIELD.

THE brief geographical, ethnological, philological, philosophical, and religious data, given above, combine to show India to be a notable land among the nations of the earth. These same characteristics make it a great Mission Field. India may be viewed from many standpoints. The archæologist, the ethnologist, the philologist, the merchant, the politician and the statesman may all find India a great and interesting field. The Missionary also finds it to be the greatest of all Mission Fields. And this, in addition to the above, for a number of reasons, among which may be mentioned:—

1. Its World-Central Location.—"India was destined," says Sir William Hunter, "by her position to receive the human overflow from the ancient breeding-ground of Central Asia. Waves of conquest from the north were as inevitable in early times as are the tidal waves from the ocean at the present day." Modern India is central as to the population of the world. Containing, itself, nearly three hundred millions of people, or one-fifth of the population of the globe, it projects itself between the great Arabian and Persian nations on the West and the greater Chinese Empire on the East, while above it, on the North, rests the "Roof of the world." It is central as to Oriental forms of civilization. It combines the elements of an ideal Oriental civilization. It can teach the nations, East and West, patience and devotion, and courtesy and politeness. It has the promise and potency of the highest mental and spiritual activity. It is geographically central. It projects itself into the sea that it may intercept and allure the trade and commerce of the Orient and the Occident. Whatever is done here by the evangelist can be speedily communicated to the whole Oriental world.

2. Its Unified Social System.—More than two hundred millions of the people of India are united socially. While she is not knit together as a coherent nation, and there is no political unity, in the sense of having an intense love of country and of political institutions, and there is a marked absence of that force known as "public opinion," yet the people are cemented to-

gether by their ancient religion, customs, and laws. In fact the religious and social organization of Hinduism has never been broken up by outside conquest nor by attempted internal reformation. Hunter well describes the organization when he says: "Hinduism is a social league and a religious alliance. As a social league it rests upon caste, and has its roots deep down in the race elements of the Indian people. As a religious alliance it represents the union of the Vedic faith of the Brahmans with Buddhism on the one hand, and with the ruder rites of the non-Aryan peoples on the other." The notorious evils of caste are no doubt intolerable, but it has served one useful purpose which, eventually, may be helpful in spiritual conquest, namely, it has made a united people. The institution of caste is at once a source of the strength and of the weakness of Hinduism. "This, more than anything else," says Principal Grant, "has compacted the structure that has endured for ages. It originated in religious and still more in race necessities. This is its vindication and the explanation of its astonishing permanence." Although multiplied castes have created grades in society, and are in that way anti-social, yet these all, like the branches of the *figus religiosa*, are united in a common trunk, so that when that is severed the whole must fall together.

The Indian village communities, too, are an immense advantage to the Missionary in reaching the people. It is a great thing to have the people clustered together where they can be easily reached. Then, also, each class of people, each profession and trade, as weavers,

and leather-workers, and shoemakers, respectively, dwell together in the same ward or part of the village, so that when one person is reached the whole community is affected.

4. Its Devotion to Religion.—The people of India are pre-eminently religious. The gods outnumber the human population. The universal belief in the doctrine of metempsychosis leads to devotion to the gods in hope of a higher life. The very word religion, *dharm*, means devotion to the duties of caste and worship. From earliest infancy children are taught to reverence the gods and priests. The great religious festivals held at shrines and at the sacred rivers foster and intensify the devotion of the masses. The belief in the efficacy of merit leads the people to observe strictly the rites, forms, and ceremonies prescribed by their books and priests, and devote themselves and their wealth to the maintenance of religion. Under a paternal Christian Government, pledged to allow the largest liberty in the observance of the requirements of religion, all classes, without distinction, can freely follow the natural and instinctive desire to worship. And being naturally religious, it is easy for the Missionary to find an audience. The masses are interested in religion. They love to talk of God, and the soul, and its destiny.

5. Its Great Speculative Beliefs.—India is a great Mission Field because here are to be found most of the great non-Christian speculative beliefs of the world. When these are overcome the key to the

evangelization of the Orient is gained. As Dr. George Smith has said: "India is the key to all South and Central Asia. The complete conquest of the Brahman and the Mohammedan of India by the Cross will be to all Asia what the submission of Constantine was to the Roman Empire—in hoc signo vincimus."

Some of the creed formulas, and doctrinal aphorisms, and religious forms and ceremonies are, doubtless, relics and shadows of the great fundamental teachings of an original, universal, primitive religion, which have been misunderstood, and corrupted and distorted in the long ages which have intervened. As one studies the earlier religion of the people he is almost forced to agree with Phillips in the theory propounded in the conclusion to "The Teaching of the Vedas": "The theory of a primitive Divine revelation alone is capable of explaining all the religious ideas of the Vedas, such as an object of worship, sin, mercy, sacrifice, a future state. These ideas are all foreign to nature. But they are quite at home in the theory of a primæval revelation."

6. Its Gigantic Errors.—Here, also, are to be met and overcome the great errors of the world. Here stands the three-gated stronghold of Brahmanism, Buddhism and Islamism to be conquered not by force of arms but by the power of truth. These three great ethnic religions stand for ultimate pantheism, theoretic atheism, and intellectual monotheism. Brahmanism postulates all God, Islamism one God, and Buddhism no God. The dreamy speculative philosophy of Brahmanism, the evolutionary pessimistic atheism of Budd-

hism, and the cold metaphysical fatalism of Islamism can never take away the sin of the world. Here the Missionary will find religion and morality divorced, sin but the violation or non-observance of a ceremony, gods more numerous and corrupt than men, and priests "blind leaders of the blind." India is, indeed, a great Mission Field and needs great leaders in Christian thought, giant champions of the truth, and holy men moved of the Holy Spirit to cope with these gigantic errors.

III.—INDIA A DIFFICULT MISSION FIELD.

ALTHOUGH there are these characteristics, making India a great Mission Field, at the same time, it must be acknowledged, it is a most difficult Mission Field to evangelize. And this is largely due to the very features which make it worthy of our highest effort. Because it is geographically central, and because its people follow such social, religious, and speculative customs, ceremonies and beliefs, and accept such gigantic errors, it is a very Sebastopol in the non-Christian world, and is worthy of the supreme effort of universal Christendom. There are at least six features which indicate the difficulties of evangelistic work in India.

1. **Its Trying Climate.**—The masses of the people live in cities, towns, and villages on the great plains and in the fruitful valleys. But these level, monotonous plains are not, as a rule, a congenial place of

residence, during most of the year, for the Western foreigner and his family. From April to October, over the greater part of India, the heat is intense. At Agra, in May and June, for instance, the hot wind is like a furnace blast. The average summer temperature in many places is ninety-five degrees F., in the shade, and at places like Jacobabad, in the North-west, it rises as high as one hundred and fifteen degrees F., in the shade, while in many places during the hot months the thermometer registers one hundred and fifty and one hundred and sixty degrees F., in the sun. Confined indoors during the day, and under a swinging fan most of the time, the sojourner from a colder clime feels that he is an exotic, and is liable to be overcome with *ennui* from the monotony, and enervation from the sedentary character of such a life. In the rainy season the humid heat is, for some, even more trying, for in addition to the degree of temperature, there are the discomforts from abounding insects and creeping things, and the greater liability to certain forms of disease. Owing to these climatic conditions often families have to leave home and work for months seeking health in the higher altitudes, or be separated for long periods, increasing discomfort, lonesomeness and expense. This is but a glimpse of a few of the ways in which climate makes it difficult to work in India.

2. Its Peculiar Customs—The foreigner from the West comes to a strange people. Strange in language, and religion, and customs, and dress and social life. All rites and ceremonies attending birth, mar-

riage, and death are peculiar. This great race of farmers get from the soil their daily bread by primitive and peculiar methods. Trades and professions carry on work in a peculiar manner. In the villages, where the masses of the people live, everything is strange. The village itself is strange. A mere cluster of irregularly-built, low-walled, thatch-roofed, mud huts, without windows, chimneys, or furniture. And the women, timid and silent before strangers, carry water from the well on their heads, grind the flour in little hand-mills, bake their unleavened cakes of millet or barley on a little earthen oven in the centre of the living-room, or out of doors, and serve them up with pulse and vegetables to the men of the household, who sit on the ground and eat with their fingers, the women eating afterwards what is left over. The foreigner, usually, finds the people approachable, simple-hearted, docile, deferential and polite, but at the same time illiterate and superstitious, more or less wary of outside innovations, and suspicious of motives and intentions. It takes the average foreigner a long time to understand and appreciate the differences in environment, and to gain the full confidence of this interesting Oriental people.

3. Its System of Caste.—Perhaps this is the greatest hindrance to the growth of Christianity to be found in the world. Originating in race prejudice and race struggle, and strengthened and deepened by Brahminical distinctions put between priests, warriors, farmers, and serfs, it eventually became a divine insti-

tution with fixed and irrevocable laws and usages, and all men became known as "twice-born," or "once-born," or out-castes. These were religiously, socially, and professionally separated, so that eating, drinking, working and intermarrying together were forbidden on pain of excommunication. A leader of the modern theistic movement in India says of caste: "In Western countries the lines of social division are parallel, but horizontal, and, therefore, range in the social strata one above another. In India these lines are perpendicular, and, therefore, run from top to bottom of the body social, dividing and separating one social stratum from every other. The former arrangement is a source of strength and support, and the latter a source of alienation and weakness." The Christian Missionary, therefore, believing, as he does, in "the Fatherhood of God and the brotherhood of man," is not only shocked at this unjust and selfish system, so opposed to all growth and progress, but finds himself, in his efforts to evangelize the people, up against a stone wall.

4. **Its Speculative Philosophy.**—India is the home of philosophy. Here are sixty-two million fatalists whose cold, metaphysical, inflexible monotheism postulates a God without love and man without freedom. "That the fate of man," says Sir William Muir, "and whatever happens, great and small, has been fixed by inevitable decrees, is unconditionally asserted throughout the Koran," and verbal inspiration renders unchangeable every syllable of the revered book. But

next to caste, perhaps the greatest hindrance to the growth of thought and work in India is the philosophy which underlies the religion of the Hindus. The Missionary meets with a race of pantheists. The Vedant philosophy is essentially and unqualifiedly at variance with and opposed to the teachings of Christ. According to this God has no attributes, man no personality or responsibility, sin is without ethical significance, and salvation but "liberation" from delusion, and not deliverance from moral guilt. And the *summum bonum* for man is not eternal life but loss of personal identity. While there are different systems of philosophy, all subtle and intricate, the Missionary ever feels that his greatest difficulty is to get the people to believe in the literalness and reality of things, the existence of personal moral guilt, and the necessity for a personal moral change, through faith in the one true Deliverer, as essential to eternal, conscious life and happiness in the world to come. The dreamy, mystical, speculative thought and prepossessions of the Hindus, with a set of terms, which, although in name the same, yet convey an opposite or different meaning, render it difficult for them to understand Christian truth, and for the Christian evangelist, often with an imperfect knowledge of both language and thought, to explain the fundamental differences which exist.

5. Its Gross Polytheism.—Hinduism is the polytheistic development of Brahmanism and is a deterioration from a purer faith. Brahma became manifested as Brahmá, Vishnu, and Siva, and these in turn

have taken many forms. Among the thirty-three million gods the most popular are Ram and Krishna, the seventh and eighth incarnations of Vishnu. These two, with various forms of Siva, are worshipped by many millions. But in India almost everything is worshipped. The whole moral atmosphere is tainted with the corruptions of idolatry. Krishnaism is deified lust. Many of the Puranic legends are unfit to be read. The Tantric rites and ceremonies connected with the worship of Siva are grossly immoral. *The Reis and Ruyyet*, an influential Hindu paper, says: "When an English lady of decent culture professes to be an admirer of Tantric mysticism and Krishna worship it behoves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten;" and another Hindu paper, *The Indian Nation*, thus speaks of Swami Vivekananda's utterances: "The pure undefiled Hinduism which Swami Vivekananda preached has no existence to-day: has had no existence for centuries." As a result the priests are notoriously corrupt and a low moral tone prevails among the people.

6. Its Ethical Teachings.—Nor are the ethical teachings of Hinduism any better. Where the gods are vindictive, deceptive, and immoral it cannot be expected that the ethical teachings will be perfect. It is possible to be a good Mohammedan and at the same time a bad man. A Hindu may violate all the ethical laws and at the same time be a devout Brahman. "Among these people," says Mr. Sutherland, "a

man may be an atheist, he may be a polytheist, he may be a pantheist, he may be a theist, he may have any creed or no creed, he may be a devil-worshipper or a worshipper of God, he may break all the commands of the decalogue, and all is well : he is a good Hindu. But if, by chance, he should drink of water or eat food from the hand of one of a caste lower than his own ; if, worst of all, by any chance, a piece of beef should come to his mouth, he is *ipso facto* excommunicated, dead, cut off from the system of Hinduism." Such cruel and tyrannical customs and institutions as caste, infanticide, child-marriage, widow-burning and perpetual widowhood are the direct outgrowth of the religion, and were established and fostered by it. Were it not that the people are often better than their creed and that their inner nature teaches them to live above the level of their religion, society would not be as moral as it is. The ethical teachings of Buddhism are much better, but of the three great religions it may be said that Buddhism is morality without God, Hinduism God without morality, and Mohammedanism God without love and man without atonement.

Here, then, are hindrances and difficulties to be overcome. A trying climate, peculiar customs, the caste system, philosophy, idolatry, and unwholesome teachings are enough to test the strength of the most efficient Missionary. And permeating all these things are the moral inertia and physical apathy characteristic of this slow-moving people. Amid all the fierce conquests of the past India has maintained her stolid

contemplative existence, and has never wavered amid recurring storms of persecution.

The East bowed low before the blast
In patient deep disdain ;
She let the legions thunder past,
And plunged in thought again.

IV.—INDIA AN ENCOURAGING MISSION FIELD.

BUT along with these great hindrances in the way, and difficulties to be overcome, there are many encouragements and providential helps. Among these may be named :

1. **The Aryan Race.**—The majority of the people of India belong to the Aryan race, of which we are members—the race of conquest, of thought, of science, literature and religion. They “are made bone of the same bone, flesh of the same flesh, and have brains of the same quality.” Of this race Prebendary Edmonds has said : “Science, which has done us many favours, has done us no favour greater than this ; she has pointed out to us that the Aryan race to which we belong has broken up into seven branches. Five of them are to be found in Europe and two are to be found in Asia. The five in Europe have all come under Christian cultivation ; the two in India and in Persia have been left to be developed by the light of nature alone. And she has afforded us the result of this great experiment, that we are able to trace the development of a people by the light of a true revelation from God,

and to place it side by side with the development of the very same people, with the same natural gifts, by the light of natural religion alone. And the first result of the examination is, that we find all progress arrested a thousand years ago in the case of the two great parts of the race, and all progress commencing a new period and still unceasing where the other five races have come under the cultivation of a revelation from God which has given them more than the light of nature alone." After many centuries of separation and unequal development it is our great privilege to come back to our brothers bringing many of the good things we have learned, and, especially, the religion of Christ. This, certainly, is a providential encouragement to the Missionary.

2. The British Government.—The simplest things, sometimes, are pregnant with the greatest consequences. The price of pepper, advanced by the Dutch from three shillings to six shillings per pound, was the immediate cause of the merchants of London meeting at Founder's Hall on the 22nd of September 1599, which led to the chartering, under the authority of Queen Elizabeth, of the English East India Company, on the 31st of December 1600, for the purpose of trading directly with India. For two hundred years this British power has been in touch with India.

Its attitude toward Christian Missions in this time has passed through three stages: First, that of more or less antagonism, until 1813, when, under the influence of Wilberforce and other like-minded men, the renewed

charter permitted Missionaries to live and labor in British India ; second, a period of more or less indifference, until the Mutiny of 1857 awakened the Government to a realization of its responsibility ; and third, that of more or less encouragement breathed in the proclamation of the good Queen, read by Lord Canning at a great assembly on the 1st of November 1858 : “ We hold ourselves bound to the Natives of our Indian territories by the same obligations of duty which bind us to all our other subjects, and those obligations by the blessing of God we shall faithfully and conscientiously fulfil. Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects.” While pledged to be neutral there are many indirect ways in which the Government helps the Missionary. It is a great help to have the protection of such a Government. The justice and clemency of the administration have a wholesome and salutary influence. In the educational, medical, industrial, commercial, financial and charitable aid which the Government affords, through its various departments, the people see the practical influence of Christianity. In the great calamities, which periodically befall this people, a Christian Government has ever given sympathy and help to suffering millions. The multiplying highways—the railways, canals, and metalled roads—have opened up the country, facilitated travel, and conferred countless material benefits upon the people, and at the same time the Missionary can take advantage of these improve-

ments to carry on his work over a wider area and in greater comfort and at less expense. "The Government," says the Rev. Maurice Phillips, "gives us every possible facility to carry on our work. It gives us grants for our schools. It consults us as to the best books to be introduced into the schools and colleges, and it places a large number of us on the governing bodies of the Universities. The Government of India now regards Missionaries as mighty factors in the education and regeneration of that land. One of India's greatest statesmen, a man of the greatest experience, made this declaration some time ago: 'In my judgment Christian Missions have done more real, lasting good to the peoples of India than all other agencies combined.'"

3. The Spread of the English Language.—The English language has become the language of commerce, of science, of civilization. It is rapidly becoming the *lingua franca* of the world. It is the language of the best literature. It unlocks the secrets of science, history, philosophy and religion. The spread of the English language in the East is marvellous. Says one of India's educators: "It must not be forgotten that the marvellous spread of the English language in India is a phenomenon of the times, and is entirely altering the conditions of Missionary work. In the providence of God it may be a powerful means for the extension and consolidation of Christ's kingdom in the land, for it offers a bond of union and common action of which every denomination may avail itself.

India for many years can not be one nation as Britain is. The races and languages are too numerous and diverse, but as English becomes more and more the *lingua franca* of the middle classes, the Bengali, Hindustani, Tamil, Mahratta, and other peoples will be welded into one great confederation."

The spread of English in India has helped Mission work in many ways, but there are especially two in which its benefits are very marked. In the first place every year the numbers of those who can read and understand and appreciate English literature and English learning are multiplying, and, in the second place, in all the larger cities there can be gathered audiences of young men eager to hear lectures from Western scholars who come out to India for this purpose.

4. Industrial and other Improvements.—The Oriental can copy but does not invent. And in these days the East is being exploited by the more vigorous and more commercial West. The "white man's burden" is being carried on wheels. Everywhere railways, and mills, and workshops are being built and machinery of all kinds is being introduced. Soon nearly everything required to meet the growing demands of India will be manufactured in India. The rapid increase of railways, metalled roads, and navigable canals have made living in India more endurable, travel, more comfortable and work more easily accomplished. The people are being shown how to do more and better work, hands are being trained, minds

broadened, and the outlook widened. The postal, telegraph and telephone systems have disseminated information, stimulated ambition, and facilitated business. "Railways and steamboats, which are great modern distributors of population," says Hunter, "were altogether unknown in India under Native rule, and have only been introduced into India in our generation. By the help of roads, railways and river steamers, it is now possible for the first time for the Indian peasants in overcrowded districts to move to districts where there is still spare land." It is at once seen how all this affects Missionary work, and how, John the Baptist-like, it is preparing the way of the Lord.

5. The Growth of a Liberal Spirit.—All these things help to make the people more fraternal. There can be no "hermit nations" in these days. Schools, and post offices, and railways everywhere help to make the people more Cosmopolitan and soften and liberalize their social life. This is the day of National, Social and Industrial Conferences, and of various sects of Neo-Hinduism. There is a growing liberality with regard to caste. The strict caste laws of Manu are not so rigidly observed. Many castes are now merely trades-unions. Men are found engaged in employments from which they were formerly excluded. There is an increasing respect for the Bible. Said a Hindu Judge recently in addressing his own countrymen:—"Let your sons study the Bible. They need not become Christians, there is no compulsion about it, the Missionaries never force anyone. But if

you want your sons to become noble, upright men, put this school under the charge of the Missionary and have the Bible taught in it daily; it will make your sons better men and you will be happier parents." Woman is treated better. Female education has made wonderful progress during the past thirty years. In many places the *parda* system is not so strictly observed. And in some places enlightened Indian Rulers have publicly spoken against child marriage. These, and many other things, indicate that in India there is a quiet, silent growth of a more liberal spirit, perhaps not always toward Christianity, but certainly away from the old faiths.

The Missionary, therefore, notwithstanding such hindrances as the climate, customs, caste, philosophy, idolatry, and doctrines of India, should be encouraged by the many providential helps he finds on every hand, such as common ground with Aryans, a Christian Government, the spread of the English language, the introduction of industrial improvements, and the growth of a more liberal spirit.

II.—A GREAT OPPORTUNITY.

Come, labour on !
Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And to each servant does the Master say :
Go work to-day ?

A GREAT OPPORTUNITY.

[THE depressed classes in Judæa were attracted to Christ by the fact that He showed them sympathy and treated them as men. It is the same to-day. The out-castes of Hindu society have flocked to Christ in thousands mainly because they find in Him a sympathy and a life that Hinduism denies them.—
DR. WHITEHEAD, LORD BISHOP OF MADRAS].

IN order to understand and appreciate the magnitude of the great opportunity which confronts Missionary effort in India to-day it is necessary to know something of the fabric and trend of Indian society. There are four subjects of paramount importance and worthy of profound study in seeking to grasp the situation and understand the needs of the hour. These are : The origin and constitution of Indian social life ; the condition and characteristics of the depressed classes ; the extent and value of the work already done ; and, lastly, the opportunity and obligation now confronting the Church.

I. THE ORIGIN AND NATURE OF INDIAN SOCIAL LIFE.

SOCIAL life in India is peculiar. While something of the same kind may be found elsewhere, yet nowhere else in the world are class distinctions so strictly defined and so rigidly enforced.

1. **The Caste System.**—Caste in India originated in pride of race. "Our earliest glimpses of India," says Hunter, "disclose two races struggling for the

soil. The one was a fair-skinned people, which had lately entered by the north-western passes—a people who called themselves Aryan, literally of ‘noble’ lineage, speaking a stately language, worshipping friendly and powerful gods. These Aryans became the Brahmans and Rajputs of India. The other race was of a lower type, who had long dwelt in the land, and whom the lordly new-comers drove back into the mountains, or reduced to servitude on the plains. The comparatively pure descendents of these two races are now nearly equal in numbers ; the intermediate castes, sprung chiefly from the ruder stock, make up the great mass of the Indian population.”

Ragozin points this out when he says in *Vedic India*: “Although the castes and their names occur but once in the course of the entire *Rig-Veda*, there is another distinction which occurs throughout the collection, no matter to whom the different books are ascribed, and which divides the people who dwell in the Panjab, and, later on, those who occupied the more easterly portion of Hindustan, into two main categories opposed to each other, each comprising numerous sub-divisions, *i.e.*, nations or tribes, many of whose names have been preserved by contemporary bards ; this division is that into Aryas and Dasyus. Who the former are we know well, and a natural association leads us to the conclusion that the latter are no other than the native or non-Aryan peoples whom the Aryan immigrants found in the land, and whom, after a long period of struggle, they reduced into more or less reluctant submission. There is no doubt that we have

here the first beginnings of caste." It was natural after this broad distinction had been made to divide the Aryans into priests, warriors, and cultivators of the soil and for Manu's laws to codify the whole and decree : "The Brahman, the Kshatrya and the Vaisya castes are the twice-born ones, but the fourth, the Sudra, has no second birth."

There are three words by which this institution is known, all of them referring to racial distinctions. The word caste used by Europeans is derived from the Portuguese "*casta*," race. The primitive word, "*varna*," means colour, and the word, "*jati*," means tribe or class. Caste subsequently became not merely a racial distinction but a religious institution defining a constitutional difference in man himself, divinely created and sacredly protected. "Hinduism is, therefore, a social league and a religious alliance. As a social league Hinduism arranged the people into the old divisions of the 'twice-born' Aryan castes, namely, Brahmans, Kshatriyas, Vaisyas, and the 'once-born' castes consisting of non-Aryan Sudras and the classes of mixed descent."

2. The Indian Social System.—Therefore the Indian social system developed naturally as a result of race pride and prejudice, various forms of industry and the various professions, being assigned to the different classes according to their rank, and finally the whole was fixed by religious law. Race necessities and religious duty are back of the present complicated social system. "The Aryan invaders, on establishing them-

selves in the land, saw that they were few in numbers compared to the subject races, and that if they were to preserve their higher civilization and religion they must guard the purity of their blood as jealously as the Jews after Ezra's day guarded themselves by means of the law of Moses from the filthiness of surrounding heathen." And, as Principal Grant remarks: "The twice-born man must, by study of the *Veda*, by duly observing rites and sacrifice, and by mortifying the affections and lusts of the flesh, learn to practice abstraction of spirit and maintain his relation to the unseen Brahma. This, along with racial pride or necessity, was at the basis of the distinction between twice-born men and Sudras, and even between Brahman and inferior castes." As time went on the four castes of priests, warriors, husbandmen, and serfs became each sub-divided into many castes until almost every trade and profession formed a caste, and social rather than religious distinctions were emphasized. It became impossible to maintain the original fundamental idea of caste, *i.e.*, "the divine right of the spiritual man to rule and the consequent necessity of his keeping himself unspotted from the world." For "the distinction between spiritual and animal men can not be maintained along the lines of natural descent, no matter how urgent the necessity, or how severe the training, or how overwhelming the advantages of the favored caste."

So race pride, multiplied occupations, and geographical environment led to the multiplication of castes, until now there are more than three thousand

different castes forbidden to eat with one another. Ten broad distinctions may be found among the Brahmans alone, who are further divided into 1,886 subdivisions, and among the Rajputs, also, there are 590 separate tribes. In 1872 there were in British India alone eighteen million aboriginees, and it has been estimated that there are at least fifty million out-caste and low-caste people in the whole of India to-day.

3. The Village Communities.—The mass of the Indian people live in villages. India is spangled with villages. For defensive and social reasons they do not live in isolated houses. “Unlike England,” says Hunter, “India has few large towns. Thus, in England and Wales, more than one-half the population, in 1901, lived in towns with upwards of twenty-thousand inhabitants, while in British India less than one-fifteenth of the people lived in such towns. India, therefore, is almost entirely a rural country, and many of the so-called towns are mere groups of villages, in the midst of which the cattle are driven afield and ploughing and reaping going on.” Nine-tenths of the people live in villages of not above five thousand souls, and four-fifths in villages not having a thousand, while the average village of India has under four hundred inhabitants. Each of these villages is divided into sections, or wards, separating the various castes or occupations represented in it. The village on the plains is a very humble affair, a mere cluster of mud huts, with a rambling street running through the

midst, on which are grain, cloth, sweet meat, and tobacco shops open at the front. There will be a head man, a watchman or two, and, if it is a large one, perhaps a postman. A cluster of villages will have a school, and a post-office, and a weekly or fortnightly public *bazar* where the people meet for traffic. It is, indeed, a simple life these humble, industrious, illiterate villagers live, but it is among them the itinerant Missionary finds his most hopeful work.

4. The Masses of the People.—These villagers constitute the masses of the people. Here may be found the great mixed multitude of India, more than two hundred million strong, which live from hand to mouth, with but little in the hand, silent, patient, uncomplaining, obedient and loyal, like the slow, plodding bullocks which they drive. They are the cultivators of the soil, a race of farmers. They get their living out of the ground. In good years they toil and live their simple, contented lives, and in famine times they hunger and die, and make no sign. One sees them at dawn going forth to their fields, or herding cattle on the pasture-lands, and at night returning wearied to their humble huts to eat their pulse and unleavened cakes and lie down to rest. Each square mile of British India, including Burma and Assam, has to support, on an average, two hundred and seventy-nine persons, against one hundred and eighty-seven in France, and less than two hundred in the rural parts of England. “Many millions of peasants in India are struggling to live off half an acre apiece. In such

districts, if the rain falls short by a few inches, the people suffer great distress ; if the rain fails to a large extent, thousands die of famine." Upon the industry of these humble, toiling villagers depends, more than upon the army, the stability of the Empire. The faithful, loyal masses make it worth while to hold and protect this great peninsula.

5. The Depressed Classes.—These people, mentioned above, constitute India. But, as we have said, the masses are miserably poor. They have none of the luxuries and but few of the comforts of life. It has been stated on good authority that "at least a hundred millions of the population of India scarcely ever know from year's end to year's end what it is to have a satisfying meal, and that it is the rule, and not the exception, for them to retire to rest, night after night, hungry and faint for want of sufficient and suitable food." The lower strata of these, perhaps fifty millions or more, constitute the depressed classes—depressed religiously, the most of them being "once-born" non-Aryans, by the proud "twice-born" Brahmans ; depressed socially, not being allowed to eat or intermarry with or engage in the occupations of the higher castes ; depressed physically, millions of them never getting sufficient food, and toiling without hope. Such is the condition of many of the non-Aryans—of the Panchamas, the Chuhra and the Sweepers—kept down physically, mentally, morally, and religiously by the tyranny of the castes above them and the force of their environments.

And even here we find layer upon layer, and it is difficult to get to the very bottom. Perhaps, in tracing their history far back into the past, the very lowest are the naked cannibals of the Andaman islands. After these are the remains of a primitive race which dwelt in the Narbada valley and made their rude weapons of flint, followed by tribes still unacquainted with the metals, but whose axes and other implements were skilfully made of stone. These in turn were followed by a people who buried their dead, and from whose slab-guarded tombs have been taken earthenware pots, iron weapons, and golden ornaments. But none of these primitive tribes have left written records nor even the crudest hieroglyphics. The descendents of these and other aborigines are an appreciable ingredient in the vast population of modern India, but their ancestors, in all the long ages past, have never had the faintest longing for better things which material, social and religious environments have not promptly and effectually suppressed. The hillmen of Madras, the wild tribes of the Vindhya mountains, the Maris and others of the Central Provinces, the "leaf wearers" of Orissa, the Himalayan tribes, and serfs of the plains—all these, and more, perhaps twenty millions in number, are about as low in the scale of existence as can be found among the families of the earth.

There are others, however, of the depressed classes, who are better off in material things. They are not so poor, physically. But they are about the same in social and religious disability. They are shut out of the once-born circle by the inexorable law of caste,

and are under social disability through the tyranny of the Brahmans. Ages of depression, social ostracism, and religious deprivation have almost crushed out self-respect, ambition and hope, and have left them half-dead at the wayside, waiting for the good Samaritan.

II.—THE STATUS AND CHARACTERISTICS OF THE DEPRESSED CLASSES.

It is essential that we have an intelligent and comprehensive understanding of social conditions in India in order that we may know best where to expend our energies in the effort to evangelize the people. We should be on the look-out for open doors. There are such doors. They are now open towards the depressed classes. Study for a moment the status and condition of these people. Among things noticeable are:—

1. **Their Humble Condition.**—They are at the bottom of the social scale. During the time of the Aryan conquest every evil epithet was used to describe the non-Aryan enemies. They were *Dasyus*, enemies; *Dasas*, slaves; *Rakshasas*, barbarians; *Kravyad*, raw flesh eaters; *Avritta*, devoid of religious rites; *Abrahma*, priestless; *Anagnitra*, not keeping the sacred fire; *Achitas*, mad; and *Meura devas*, worshippers of mad gods. The subsequent Laws of Manu fixed their social and religious status and enacted the most awful punishments for all low-castes who show disrespect to the twice-born, and, specially, to the Brahman. If the shadow of an out-caste, or a once-born person fall upon

the food of a high-caste man it is polluted. The touch of a Sweeper is pollution to one above him. In towns the low-castes are segregated, and in many places they are required to wear some distinguishing mark, or cry out, lest some higher caste person inadvertently touch them. It is no wonder, therefore, that, in these latter days, they begin to want a change. After many centuries of cruel wrong they begin to see a way of escape, and are looking to those who know that "there is a wideness in God's mercy" to help them up and give them a chance. Hinduism, at once the most intolerant and the most tolerant of religions, would let them in as once-born menials or serfs and keep them there for ever, and Mohammedanism, in accordance with its proselytizing principles, would absorb them but make them no better morally. It remains to be seen what Christianity is prepared to do for "the man fallen among thieves."

2. Their Accessibility.—These millions are available. Their condition is largely due to unjust treatment and enforced servitude. They are not necessarily worthless. No souls are. Under the enlightening influences about them, in these latter days, they are beginning to long for a better and higher life. They are yet in the smoking-flax and bruised-reed stage. But there is some smoke, indicating fire, and the reed has some life in it. They are human, and, under the more favorable conditions, are beginning to have aspirations. **This** is true among all the lower strata of society. The late lamented Dr. K. S. Macdonald, in an able paper pre-

pared for the Madras Decennial Missionary Conference, wrote: "The main tendency among the lower Hindu castes, disclosed at each successive census, is to level upwards and to decline acquiescing in the humble position assigned to them. 'This tendency,' the census Superintendent remarks, 'though liable, if carried much further, to destroy the whole system of caste, is only natural.'" As these poor people are human, and available, and accessible, is it not the immediate, paramount duty of the Christian Church to make every effort to evangelize them? It is wise to work along lines of least resistance, and, like the Lord and His Apostles, when refused by the higher classes, turn to the poor who are willing to listen.

3. Their Docility.—The proud Brahman and Rajput are still unwilling to acknowledge any religion superior to their own. The most eminent Christian is in their eyes but an out-caste. It is different with the Sweeper and Chuhra. They have touched bottom in the social scale and are now learning for the first time that there is a chance for them to rise. Before, it was useless to want to rise. Now they are beginning to find out that they can rise if they avail themselves of the opportunity. Said the late Rev. J. L. Phillips before the Calcutta Decennial Missionary Conference: "Each year I am more and more impressed with the teachableness of the common people. Higher up in the social scale you find arrogance, pride, even disgust at the message of the Missionary, but surely not here. These accessible, friendly and docile masses call for

appreciative and earnest effort. Their very accessibility, friendliness, and docility make our duty the more imperative, and our high privilege the more precious and promising." This ambition should be encouraged. The smoking flax should not be quenched. This is their day of salvation.

4. Their Capability.—Hunter says that "as a rule, non-Aryan races, when fairly treated, are truthful, loyal, and kind. Those in the hills make good soldiers. The non-Aryan low-castes of Madras supplied the troops which conquered Southern India for the British ; and some of them fought at the battle of Plassey, which won for us Bengal." Religious work among the lower classes has not been disappointing. There are thousands of them at school. It has been found that in a generation or two the lower classes become the higher classes, and society becomes turned upside-down by those who, like the Apostles in olden time, "have come hither." A Missionary engaged in the great work among the Telegus wrote : "Most of the pastors give great satisfaction to the Missionaries. Most of our converts are brought in by the Native Christians. These brethren visit their heathen friends in villages, fields, and wherever they can find them, and in a simple way urge them to come to Christ. The good lives of the Christians exercise great influence over the heathen." Converts from the depressed classes, passing through the schools, in the second generation have taken almost any position they have desired, along with other Christians. A man drove a conservancy cart in one of the

cities of North India. He sent his son to school with Christians. He was converted, educated, and rose to become Second Master in the High School of the town of his birth, retaining his position for many years until his death, teaching twice-born Brahmans, and respected and honored by all classes. There are in the various Missions of India men and women workers—Catechists, Preachers, Teachers, and Bible-Readers, whose parents were low-castes and out-castes—doing excellent service among all classes. There are men holding positions of trust in secular life, who, in efficiency and capability, and especially in reliability, are often the equals, and sometimes the superiors of those of high-caste lineage.

5. Their Future.—The future of the depressed classes is only hopeful under Christian influences. In a thickly-populated country, like India, the poor we shall always have with us. There will always be the submerged classes. But their condition will continue deplorable under non-Christian influences. There is a great difference between that attitude towards them which desires to push them down and keep them down and that which wishes them to rise and tries to help them up. If the non-Aryan out-castes remain out-castes and do not become once-born Hindus, Mohammedans, or Christians, their status will not greatly improve, except as they are indirectly helped by Christianity or by the influences of Christian civilization by which they are surrounded. If they become absorbed by Hinduism and Mohammedanism, as many of them

are becoming every year, they may be benefited socially, and, to some extent, materially, but if they become Christians their condition will be ameliorated in every way, and the outlook for them will, from year to year, ever become more hopeful. They will be taught self-respect, self-reliance, self-help, independence, manliness, and courage, in fact, benefited in body, mind and soul.

III.—THE EXTENT AND VALUE OF THE WORK DONE.

THE early years of Christianity in India were not very fruitful. Up to 1813 the East India Company was not in sympathy with Missionary work. Carey worked for forty-one years in Bengal, from 1793, and during the first six years had but little else than hardship and disappointment, and part of the time he and his family almost literally starved. Up to the year 1825 the four great Missionary Societies operating in India had not gathered more than 25,000 converts, and the first half century of Protestant Missionary effort did not result in more than 80,000 Christians, of whom only about 12,000 were communicants. The first general statistics, taken in 1851, fifty-nine years after the organization of the Baptist Missionary Society, shows 91,092 Protestant adherents and 15,129 communicants in the whole of India. In some places able men worked for a decade without much visible fruit. There were comparatively few high-caste converts,

and the great opportunity for working among the lower castes either had not dawned or was not embraced.

1.—Early Neglect of Work Among the Depressed Classes.—Previous to the beginning of the second half of the last century but few Missionaries were alive to the great opportunity for evangelistic work among the depressed classes. There were no mass movements such as have rewarded later Missionary effort. There had been some success in South India, to be sure, but even that was meagre in comparison with what has taken place since. The “Lone Star Mission” of Nellore was for thirty years fruitless, and up to 1865 had not more than twenty-five Telegu converts. Now it has more than 100,000. One reason assigned for the early lack of attention to this kind of work is, that the Missionaries were fewer in number, and had but a small staff of Indian workers, and were overtaxed in their devotion to other forms of work, so could not give that attention to it which they desired. Another reason given is that the hour had not yet struck ; that the great Sepoy Rebellion marked an epoch in Indian Missionary history, and up to that time events were not ripe for this movement among the lower classes. But a still more probable reason for the early neglect of this work is that many Missionaries were, as some still are, unsympathetic towards an extensive work among the lower classes, and especially not zealous in encouraging mass movements such as are now taking place among the Panchamas, Mehtars, and Chuhras.

2. Objections to this Work.—It has been urged by able Missionaries that it is unwise to encourage the accession of out-caste and low-caste people in large numbers. "Such is the profound ignorance of the degraded classes and the nature of their minds" that we must be cautious. They are so illiterate and ethically debased that their conversion is practically impossible; that their motives are mixed; that their reasons for becoming Christians are largely social. As one has put it in speaking of a certain class: "We cannot doubt that the movement among them is, in its origin, mainly social; its tendency in the direction of Christianity is determined by the fact that the Christian religion offers free admission to full privileges to a class ostracised by Hindus and Mohammedans alike. To become a Christian means to a Chuhra, without the least pecuniary inducement, distinct social advancement; it means membership in a progressive community; the possibilities of education; and freedom from various disabilities." That the accession of Pariahs and other out-caste and low-caste people in large numbers would demoralize the Church and vitiate the good already accomplished. And finally, that such movements will hinder and retard the work among the higher castes, and, especially, among the Brahmans, who will never join a community which admits out-castes to its fellowship.

But, on the other hand, are not those who are leaders in this movement following a Divine method and example? As one has said: "From the outset the Gospel appears to find its prime objective point, its magnetic pole,

among the poor, the lowly, the oppressed, and the out-caste. And if again the earth were trod by the blessed feet of the Son of God, can we doubt that, far beyond the confines of the rich, respectable, self-satisfied, upper classes, He would press with yearning compassion, and His voice of infinite tenderness would be heard crying to the most sinful, and wretched and lost, 'Come unto Me all ye that labour and are heavy-laden and I will give you rest.' " Christ came "to preach the Gospel to the poor," to "seek and save that which was lost," "to call not the righteous, but sinners to repentance," and "when He saw the multitudes He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd."

"The recent movements," says Bishop Whitehead, "have been only another illustration of a fundamental principle that has governed the spread of Christianity from the first. The Gospel has first been preached to those who by birth, education, and hereditary training have been naturally fitted to receive it, and when as a class they have rejected it, then it has been offered to those who sat in darkness and the shadow of death. And the crowning proof of the truth and power of Christianity in every age lies precisely in this fact that the poor and despised have the Gospel preached to them. Nor is this ever an obstacle to the spread of Christian truth among the more cultured classes: the fatal obstacle to the acceptance of Christianity at all times is pride; and if pride forbids men to enter the kingdom of Heaven with the out-caste and poor it is impossible for them to enter into it at all. A Christian-

ity that deliberately excluded the Pariahs from the Christian Church, nay, a Christianity that did not earnestly and prayerfully strive to bring them in, would be no Christianity at all."

3. The Growth of the Work.—The work among the depressed classes, in its larger development, commenced in South India. The movement has been remarkable among the Tamil-speaking Panchamas at Tinnevely and Travancore and among the Telegu Panchamas at Angole; also among the aboriginal Kols of Chutia Nagpur and the tribes of the Khasia Hills of Assam. In Tinnevely the work is largely among the Shanars, whose chief occupation is to gather the sap of the palmyra trees, and was started by the disciples of Schwartz, and has been continued by the two great Anglican Missionary Societies, and there are now nearly 100,000 Christians in thousands of villages. In Travancore the London Missionary Society has had a great work among the Panchamas, and six years ago reported 56,753 adherents. These people were so low in the social scale that their women were not allowed to wear clothing above the waist, and it was only after a long and bitter struggle between the Christian Panchamas and the higher castes that they were finally allowed to wear a loose garment of coarse cloth. Of these Christians the Travancore non-Christian Census Officer testified that "the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition." Among the Telegu Panchamas, many thousands of Malas and Madigas have been

brought over by the Church and London Missionary Societies, and, especially, by the American Baptist Missionary Union. The latter have had about 100,000 converts in the last twenty-five years. In 1878 the Society for the Propagation of the Gospel received 19,000, and, in the same year, the Church Missionary Society gained 11,000. Under Revd. J. E. Clough of the "Lone Star Mission," 8,691 candidates were baptized in a month and a half, 2,222 of whom were immersed in one day. In the Tinnevely and Telegu countries there were 60,000 converts in 1878. Among the non-Aryan hill tribes, too, there has been considerable success. At Chutia Nagpur about 65,000 Kols have been converted, and about 10,000 from among the wild tribes of the Khasia Hills of Assam.

Quite recently a remarkable revival has taken place among these aboriginal tribes. Concerning this Dr. Andrew Campbell has written as follows:—

"It was during a communion season that the Holy Spirit descended on the praying Christians at Cherrapoonji. This place is famous as having the largest rainfall in the world, but it will be famous in after time as being one of the first places in India where the Divine Spirit was poured out in abundant showers of blessing. The services preparatory to the communion were services of earnest, believing prayer, and the hearts of the people were melted, and a great burning for a quickening of the Spirit took possession of the people. The communion service was marked by an overwhelming stillness, and a feeling of awe seemed to rest upon the spirits of all. In the evening the cloud

burst, and an eye-witness describes what followed as 'awful—grand I ought to say—but it was awful in its gloriousness, in its love.' The Spirit of God seems to have taken possession of the hearts of all. Christians are confessing their sins and praying for forgiveness, and many more are rejoicing in the consciousness of pardoned sin and in a deeper realization of the love of God in Christ. Renegades are being won back to Christ, and increasing efforts are being made to influence the heathen and bring them to the Saviour.

"We cannot" doubt but that the Spirit of God is working mightily in the hearts of those Khassi men and women. So far as we know this is the first instance of what is known at Home as a *revival* taking place in India. We feel convinced that it will not be the last, and we will all be encouraged thereby to pray that the Spirit of God may visit us and our people in like manner. We take this opportunity to bespeak the prayers of all for our Khassi brethren, in what to them is a novel experience, and for the Missionaries that they may have grace and wisdom to guide and direct. We also thank God for this manifestation of His power, and see in it an earnest of a great ingathering of the people in India to Christ."

In North India the Methodist Episcopal Church commenced, about the year 1888, to have a large harvest from among the sweepers and other low-caste people. There are now about 130,000 adherents belonging to this society in North India. Of this work Bishop Thoburn says: "The converts may be from the **ranks** of the lowly, but the lowly of this

century will be the leaders of the next. The Brahman must accept Christ, or see the Pariah walk past him in the race of progress."

There have been more than 500,000 converts from among the depressed classes since 1878; and the work is still going on. Says the Revd. Lewis R. Scudder, M.D.: "It is from these out-caste and low-caste masses that the great majority of Christian recruits come. The rank and file of the Christian Church come from the masses; ignorant, degraded, superstitious; looked down upon by all above them. Their condition may be imagined when we remember that their women, by an ancient law, were not allowed to wear any covering above the waist, and when Christianized Shanar women attempted to wear the cloth over their shoulders, terrible riots resulted. Of these are the Pariahs and workmen in leather whose touch is pollution, and whom the lordly Brahman would prevent from even walking the streets where his houses are built."

4. Recognition of its Value.—The third great Decennial Missionary Conference, held in Bombay in 1893, advocated the evangelization of the depressed classes in the following words: "Whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom." And the late Decennial Missionary Conference held at Madras was very emphatic in its recognition of the value of this movement. More than four hundred delegates from all parts of India, Burma, and Ceylon, represent-

ing nearly every Mission in the Empire, passed, unanimously, the following resolution : " The Conference recognizes with thankfulness the fruitfulness of the work among the aboriginal and other hill and jungle tribes. Although immersed in gross ignorance and superstition they are capable of being rapidly changed by the preaching of the Gospel among them. This Conference recognizes in the mass movements of the depressed classes toward Christianity a genuine work of the Holy Spirit in the hearts of these humble people, and looks upon these movements as a great opportunity for advancing the kingdom of Christ. It is true that, as a class, these people have but little grasp of spiritual truth, yet their coming to us is the expression of a willingness to 'turn unto God from idols to serve a living and true God.' Moreover they are accessible and docile, and may be led into a much higher social and spiritual life." It is now generally recognized that the depressed classes of India are beginning to move toward something they consider higher and better than present conditions. There is an unmistakable ground swell which is interpreted by the broad-minded evangelist as a portent of a great social and religious upheaval of the lower strata of society.

IV.—THE PRESENT OPPORTUNITY AND OBLIGATION.

1. **The Awakening Multitudes.**—This is the providential hour. When one thinks of the magnitude of the work and the infinite possibilities wrapped

up in it, he must stand in wonder and amazement. Here are fifty millions of people who have been kept at the very bottom of society for ages, now, for the first time, beginning to realize that they may rise superior to present environments, burst the shackles that bind them, and gain present and eternal liberty. It is true that they are not yet awake. As in awaking from physical sleep some faculties become partially awake before the whole body is aroused, so among these masses a few are awaking, the harbingers of millions who are to follow under the same awakening influences. The mighty evolution taking place among the masses of India may be compared to the mythical cosmology of the *Vedas*: "Darkness there was." Desire first arose in it which was the primal germ of mind. This the wise, seeking in the heart, have discovered by the intellect to be the bond between non-entity and entity. The ray which shot across these things was it above or was it below? These were productive energies and mighty powers." Who can tell the result of this awaking, hungry desire after true manhood and liberation?

They come, they come ! those exiled bands,
Where'er they rest or roam,
They've heard Thy voice in distant lands
And hasten to their home.

In guiding this movement there is an urgent demand for wise leaders. The aggressive evangelist is aware of the dangers connected with a great movement of this kind. There are dangers arising from over-conservatism, and dangers growing out of a lack of discrimina-

tion and over-hastiness. An experienced Missionary has given the following rules, applicable in all cases, but, especially, in a large movement like this : “ 1.—Teach carefully before baptism. 2.—Discriminate carefully among enquirers. 3.—If no teacher is available, postpone baptism. 4.—From the first, teach them to give. 5.—Use a preparatory stage of initiation before baptism. 6.—Exercise effective discipline. These movements are a great opportunity ; Missionaries of every kind may help in using it. If the Church of Christ fail to draw them in, they will drift in other directions. Let us unite our best efforts to bring them in.”

2. Their Rapid Absorption.—Who is to have these awakening millions? Hinduism, Mohammedanism and Christianity are all three in the field. That religion most alive to the present opportunity will absorb the most of these aboriginal tribes and non-Aryan peoples in the not remote future. Sir William Hunter says that in 1872 there were eighteen millions of non-Aryans, or aboriginal people, in British India alone. Concerning the future of these, he says : “ The non-Aryan tribes of India are prospering instead of decreasing under British rule. Hill fairs and roads through their mountains and jungles have opened up to them new means of livelihood ; and the Census, both in 1872 and in 1881, showed that they had a larger proportion of children than the other Indian races. As they grow rich they adopt Hindu customs, and numbers of them every year pass within the pale of Hinduism. Others become converts to Christianity, and it seems

likely that in the course of two or three generations there will be but a small remnant of the non-Aryan races which still cling to their aboriginal customs and rites. The Census of 1881 and 1891 include many of them among the low-caste Hindus, and include a much smaller number of Aborigines than the figures which I have given for the aboriginal population from the Census of 1872. This arises partly from the fact that the aboriginal races are merging into the Hindu community, and partly because the system of classification adopted in 1872 exhibited the Aborigines more fully according to their race than the later Census enumerations in 1881 and 1891. The returns of 1891 do not give details, but there is no reason to doubt that they continue, as time goes on, to abandon their ancient customs and to become merged, socially and religiously, in the general population."

Stanley Lane-Pool, in his recent book on Mediæval India, affirms that fifty-thousand converts are being added to the Mohammedan religion every year from the non-Aryan races of India. It seems, therefore, certain that this great awakening will go on with ever-increasing force, and that as these depressed classes become more and more awake to their own interests and long more and more to rise, these two great non-Christian faiths, Hinduism and Mohammedanism, will zealously seek to absorb them, and will succeed in doing so unless that third true and universal religion, now seeking to evangelize India, alive to the great opportunity, hasten to call, receive, and train them for a higher and better life.

3. Our Opportunity and Duty.—This, then, is undoubtedly, our great opportunity and duty. If Hinduism receive these out-castes, at their best they can only remain “once-born,” at the very bottom of Hindu social life. If Mohammedanism get them they will remain without spiritual life and be rendered less available for Christianity. In either event Christianity may have to wait weary centuries before they again in large numbers change their faith. In the opinion of the Madras Missionary Conference: “More than fifty-millions of out-castes and low-castes and jungle and hill tribes are beginning to awaken to a desire to find a true Saviour. We dare not neglect or reject these for whom Christ died. Surely here is a great opportunity. If we do not receive them they will be absorbed either by an increasingly-polytheistic Hinduism or by a still more aggressive proselytizing Mohammedanism. The Committee would encourage a larger faith, and, if we are true to Christ and follow the leading of the Divine Spirit, has no fear that the accession of these people in large numbers will be detrimental to the spiritual life of the Church.”

Christian Missions are in India at an opportune moment. Let the Missionary put his ear to the ground. The whole social life of Hinduism is in a transition state. Said that keen observer, the late Dr. K. S. Macdonald, among his last words:—“The decade has been remarkable for the uneasy, restless, discontented condition of the Hindu population, which in some respects appears to the onlooker as sometimes pitiful and ludicrous, but at the same time interesting and

hopeful. It is this process of levelling up the valleys and levelling down the hills and mountains, and thus changing the conformation of the country, not to a dead level, but making the hills and mountains depend not on birth but on education, probity and intelligence, and the valleys on ignorance, stupidity, and want of character. The Hindu's isolation has departed never to return."

Now Heaven's light is falling,
O Indian land, on thee ;
And Love's own voice is calling
To life and liberty.

Then, of all realms the fairest,
Rise India ! from the dust,
Strong in the grace thou sharest,
Strong in thy perfect trust.

Part Second.

I.—MISSIONARY PESSIMISM.

II.—MISSIONARY SUCCESS.

I.—MISSIONARY PESSIMISM.

The inner side of every cloud
Is bright and shining ;
I therefore turn my clouds about,
And always wear them inside out
To show the lining.

MISSIONARY PESSIMISM.

[I ASSURE you that, whatever you may hold to the contrary, the teaching of Christianity among millions of civilized industrious Hindus and Mohammedans in India, is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.—SIR BARTLE FRERE.]

N EARLY all Orientals are pessimists. Their golden age lies in the past. The causes of this feeling may be easily traced. The strenuous life, contingent upon unfriendly environments, with over-population and general poverty, induces despondency and despair, and out of these are evolved religions emphasizing the evils of life. To nearly all old countries there has come the exhaustion of age, resulting in a sense of failure, and predisposing to brooding meditation and to morbid doubt as to the ultimate issue of the struggle with nature, and to a growing consciousness of the disproportion between desires and attainment. So that while pessimism, as a system of philosophy, may be comparatively new among the more virile nations of Europe, as a mode of feeling among the older races of the earth it is a venerable cult.

The Oriental believes in the inherent evil of matter, and the unreality of the universe, and that the wisest thing in life is to strive to get rid of it. Among the

religions of the world Christianity, alone, is optimistic, for it alone teaches that the All-wise Creator of the earth designed it to be the best possible abode for man, whom He created in His own image and designed for the highest development and the greatest usefulness and enjoyment, here and hereafter. But such is the confusion wrought by the abuse of freedom that it is not surprising that even among Christians the ultimate outcome is not considered, and there are found those who are not always optimistic in their view of life.

It is well, therefore, for the Missionary, along with all thoughtful men, to consider his attitude toward life and the world about him. There are two terms in use which express the opposite forms of that attitude—the one called Optimism, from *optimus*, defined as “the opinion, or doctrine, that everything in nature is ordered for the best;” the other, Pessimism, from *pessimus*, teaching that everything is ordered for the worst.

It is quite true, as Bishop Martensen remarks, that “pessimists are to be found who live according to optimist maxims, who, while lamenting over the world as a vale of tears, contrive not the less in daily life to make themselves as comfortable as possible, which is notably the case with Schopenhauer, who has written a so-called lower eudaimonistic system of morality and prudence, to which he adheres in practice, in direct opposition to his ascetic ‘doctrine of unhappiness (*Unglückseligkeitslehre*), which he developed in theory. Optimists are to be found who live in a pessimist frame of mind; for whilst, as regards the human race as a whole, they maintain that all is well, that everything

in this world goes on exactly as it ought, yet in their own concerns, and in their daily circumstances and relations, they are vexed and irritated, complain incessantly over much that is wrong, and which must and ought to be entirely otherwise."

But passing by the many kinds and degrees of pessimism found among men, it is the purpose of this chapter to discuss a somewhat rare and peculiar form of it, which may be termed *Missionary Pessimism*.

1.—THE FACT OF MISSIONARY PESSIMISM.

Is there such a thing? There may not be in the strictest meaning of the term, but in the sense of taking an unhopeful and despondent view of things there may be occasionally found a *Missionary pessimist*.

1. **Pessimism.**—It is well to remember that pessimism, as a doctrine, has a technical and a more general signification. In its strictly technical meaning it implies that this world is fuller of evil than of good, and that existence has in it more pain than pleasure, and that the highest duty of man is self-sacrifice and self-abnegation. The metaphysical doctrines of Brahmanism and the practical philosophy of Buddhism are based upon this belief. In the Western world the systems of Schopenhauer and Von-Hartmann take practically the same view of nature and existence.

In a more general sense pessimism indicates an atti-

tude of mind toward life and the world, full of unhopefulness and despondency regarding the sorrows of life and the evil of the world as predominating over the joys and the good.

The worst thing about pessimism is that it is untrustful, and sceptical, and atheistic. It ignores a benevolent over-ruling Providence and the duty of man to "replenish the earth and subdue it." "In a religious form this pessimism appears as a belief that man is a creature at the mercy of more potent agents, to whom his wishes and fears are of slight importance. Called into existence by instrumentalities over which he has no control, he is involved in a life-long conflict with forces, natural and supernatural, which work out their inevitable issues with utter indifference to his weal or woe. The wheels of the universe are deaf to the cry of human hearts. There is a hopeless sense of inequality in the struggle between the petty self-centred will of man and the capricious and irresistible forces of nature."

It is not strange that men of the type of Lord Byron should give expression to a sense of helplessness and utter failure, and should say that life had become—

" One desert,

Barren and cold, on which the wild waves break,
But nothing rests, save carcases and wrecks,
Rocks, and the salt-surf weeds of bitterness,"

and in despair should bid us—

"Count o'er the joys thine hours have seen,

Count o'er thy days from anguish free,

And know, whatever thou hast been,

'Tis something better not to be."

2. Missionary Pessimism.—Extensive observation is not required to convince one that there are many good people who are accustomed to look upon the dark side of things, and to take a gloomy view of evangelistic operations in progress ; but among these there are not many Missionaries. The very fact that they have become Missionaries shows that they are filled with more than ordinary zeal, and courage, and hope, and that they are not easily daunted by the difficulties and discouragements which confront them. And yet there are a few. There are a few who have not that hearty zeal and active energy which would be characteristic of them in the Home land. There are a few who go about their work with a feeling of hopelessness and despondency scarcely in keeping with the promise of speedy success, or befitting those who are sent forth by a victorious Captain.

It is not strange that there are a few grumblers who find fault with the more liberal plans of their more energetic co-labourers, and complain of the Home authorities, and animadvert against the unsatisfactory character and conduct of Indian Christians, and the sordid and wordly motives of catechists and helpers, whose example they are supposed to be—in fact grumble about everything except their own unsatisfactory condition. The example of such persons is evil and their influence pernicious. Being associated with them is like living beside an iceberg, and working with them like being unequally yoked together with unbelievers. Perpetual grumblers are exceedingly depressing, and it is a blessing that in Missionary circles their num-

ber is very few. And yet there are some persons so constituted that they grumble without ceasing, and would continue to do so if every cause were removed, for in that case they would grumble about that.

There are others, composing a larger class, who, while they less frequently complain, are nevertheless often discouraged and depressed, and to them the outlook being apparently almost hopeless, they have but little heart to push forward energetically the work of the Master. And it must be admitted that to nearly all engaged in Mission work in this dark land there come times of great discouragement, when they go about their work with a heavy heart and a troubled soul.

3. Effect upon the Worker.—How does this Missionary depression manifest itself, and what is the sign of its presence?

It is seen, in the first place, in the effect upon the worker himself. The more he comes under the influence of pessimism the less heart he has to go on. It effects his plans for work. The same ancient, fossilized, stereotyped methods are monotonously and mechanically followed, and no new, fresh, interesting, practical, up-to-date plans are ever devised. When the Missionary is constantly depressed, disheartened, and discouraged, he has no energy to try to be "all things to all men, that he might, by all means, save some," but simply performs a weary, monotonous, ox-like round of tasks which are neither fruitful in results nor worthy of the noble cause he represents.

If the Missionary expects to evangelize the apathetic

dreamy Orient he must be "up and doing, with a heart for any fate," he must be wise in his generation in devising methods and plans both interesting and practical—out-door and in-door, *bazar*, chapel, and village preaching, both in season and out of season, all the year round ; halls resounding with lectures for the upper classes ; magic lanterns and pictures reaching the heart through the eye ; tracts and books scattered broadcast everywhere ; evangelistic, educational, medical, and industrial work—these, and all other methods and means, must be used with energy and skill that the people may be attracted, interested, instructed and saved.

4. **Effect upon the Work.**—And what is the effect upon the work ? In India all the subordinates, to use a military phrase, "mark-time" upon the Missionary. If he is depressed they will not have zeal. If he is pessimistic they will be more so. The servant is not greater than his lord. The pessimistic Missionary, as a rule, has poor plans. But even those he has are not energetically carried out. Missionary pessimism is seen in the way plans are carried out. It manifests itself in a heartless, dry, lifeless, faithless style of preaching. The Missionary falls into ruts, and mere routine work is carried out without energy or spirit. A Missionary under such influences is able to do but little. There seems to be no "open vision" or "open door." His hands are tied. His road is hedged up. He has not light for even one step more, and he can only sit down and fold his hands in helplessness. He makes

no impression, does not know what to do, and sinks down into quietness, feeling that he can do nothing. Such a state of things, it is needless to say, is not common, and it is certainly no more enviable or desirable than common.

Of course this depression is seen in the results. The methods and means employed are uninteresting, unsuitable and inadequate, and they are carried out lifelessly and hopelessly, and, as a consequence, the results are meagre and unsatisfactory. There has been no fruit because the gardener, with strange ideas of Providence, has sat down in a corner and has left the garden to take care of itself, or has, at the most, done but little to secure a harvest, neither performing the part of Paul nor yet of Apollos. There are no inquirers, no baptisms, no life in the Church, and no hope in the Missionary's heart, or rather because there is no hope in the Missionary's heart. And all this leads to greater depression. Non-success begets non-success as surely as success begets success. When the Missionary allows himself to fall into such a state of depression, the habit will grow upon him until his life will become useless and his influence nothing. What a deplorable state the Missionary has got into when he can see no benefit from preaching, no good in schools, no sincerity in workers, no truthfulness among converts, and no hope in anything. Such cases are, doubtless, exceedingly rare, but, as has been said, all Missionaries, at times, feel a greater or less tendency to discouragement and depression, and this has a baneful influence upon their own lives, and, consequently, upon their work.

II.—THE CAUSE OF MISSIONARY PESSIMISM.

LET us examine now for a moment the cause of Missionary depression, and see if there is any adequate reason for such a state of things. It seems to have, in general, a four-fold cause, the first of which is :

1. **The Climate.**—This is a gross, material sort of thing, having to do with soil, and moisture, and temperature, and air currents, but it is, nevertheless, subtle in its influence and powerful and unmerciful in its effects.

Climate has, indeed, its share in producing discouragement. Look, in the first place, at the effect of climate upon the labour which is done. On account of climate the Missionary toiling on the monotonous plains of India is compelled to be shut up in his house for the greater part of the day during half the year, and, as a consequence, cannot prosecute active work as he would like to do. To do so would be simply suicide. Itinerating among the villages, in which live the masses of the people, and in which is often the most hopeful work, can only be carried on regularly during a few months on account of climate. In the rainy season often it is almost impossible to go abroad. At all times the sun, that magnificent orb whose fiery eye looks upon all we do, is our deadly enemy. Even in the cold season one needs protection from his ardent glance. The elements often seem to conspire against us to hinder and obstruct as much as possible. Taking all these things into consideration India is a difficult and discouraging place to

work in for him who hopes to be speedily successful, or for anyone who has not considered carefully beforehand the work which is to be done.

But there is another hindrance arising from climate which is even more depressing than that named above, namely, the effect upon the health of the Missionary and his family. Even a healthy man is hindered in his work in India by climate, but who can continue to live in India and retain that vigor and glow of health which he enjoyed in the Home climate and with the Home environments ? Very few. Upon most the climate has an enervating and depressing, not to say demoralizing, effect, specially during the hot and rainy seasons, which robs one of his vigor and energy and zeal, and prevents him from pushing forward active measures as at Home. Poor health is responsible for many, if not most, of the gloomy and despondent views held by Missionaries in India, or in any hot Oriental country, and it is probable that if these discouraging opinions were traced back to the proper place it would be found that a bad stomach or a disordered liver, more than a bad head or a wrong heart, would have to answer for the larger share of them.

Climate is, indeed, a remorseless thing. It separates families, sends the children Home, or, with the mother, to the hills, divides the Missionary's meagre allowance, destroys the contemplated plans of years, depresses the mind and discourages the soul, and, as many a white slab with name and date can solemnly testify, builds numerous Missionary graves in India.

2. Difficulties of the Work.—The work is, even in its most hopeful aspects, difficult. When one considers, for instance, the vast magnitude of the work to be accomplished, in comparison with the apparently feeble outward and visible agency employed to bring it about, how hopeless a task it appears to be. At most a couple of thousand Missionaries, distributed among three hundred millions of intensely religious, and often bigoted, non-Christian people, even if equally distributed, only about one to every one hundred and fifty thousand souls, seem like an utterly inadequate force to speedily evangelize this great Empire ; and only about three million Indian Christians, Roman Catholics and Protestant combined, after more than one hundred years' effort, seem like a very small number of converts when compared with the hundreds of millions yet unsaved. And when it is considered, too, how these vast multitudes are joined to their idols, and bound up in their ancient castes, customs, and beliefs, it adds to the difficulty of the case.

Think of the hoary systems of belief to be overturned, the old forms of error to be rooted up, and the new and strange ideas to be planted in their place, and the slow process by which this, very likely, must take place, and it is enough to discourage anyone not rooted and grounded in hope.

Again, in connection with the magnitude of this work we must consider its immobility. All Oriental people are slow, lethargic, and loth to change. Their laws, customs, and usages continue the same. The same old implements of husbandry which were in existence

in the days of the Alexandrine invasion, are found in use to-day without change and without improvement. The same rotation of crops, the same primitive methods of gathering them, the same methods of work, all "continue in one stay." And the same is true of the religions of India. The people are caste-bound, idol-joined and priest-ridden, and have been for thousands of years, which means no freedom of thought, or development, or progress for the Hindu. The case of the devotees of Islam is no better. The Koran still maintains absolute control over the minds and consciences of its sixty-two million votaries, forbidding all improvement. And is not this changeless character of the people and their religion a source of discouragement to the Christian Missionary ?

3. Lack of Encouragements.—There is still a third cause for Missionary depression found in the lack of actual encouragements in the work. Is it not discouraging to notice how few catechists and helpers there are, who take a real heart-felt interest in the work ? Is it not a fact that, too often, paid agents seem to think more of "the loaves and fishes" than of the great object in view, the evangelization of India and the development of its people ? Is it not too often found that catechists are careless, lazy, and time-serving ; teachers mechanical, unpunctual, and unsympathetic ; colporteurs dishonest, ignorant, and inefficient ; and the whole staff, with but few exceptions, seem to be kept doing routine work merely through the influence of the coveted rupee ? These are some of the things which try men's souls, and

test their piety and zeal and the genuineness of their Christian experience. These are some of the discouragements which, as it were, come up from below.

There are others which seem to come down upon the devoted Missionary like a depressing miasmatic cloud. In India Missionaries would naturally expect to get sympathy from their own countrymen, but they are often disappointed. In the beginning they were not even allowed to carry on their work within the limits of the Company's concessions. Even now Missionaries are treated with indifference by the great majority of European Christians in India. The majority of Government officers, military and civil, take but little interest in Missions. They know but little about them, seldom enquire anything concerning their work, and, with some conspicuous and honorable exceptions, show by their actions that they care little or nothing for them. It is an actual fact that many do not care anything for them. And not only do some not care but they are in word and deed opposed to them. They declare they have no faith in their success, seem to be set against the Indian Christian, and look almost with pity, if not with contempt upon the Missionary engaged in what appears to be a hopeless task. This attitude of the average European in India towards Christian Missions, together with his example, cannot help but have a depressing effect upon the Missionary and upon the work to which he is devoting his life. The people see it and say that the Christians themselves do not believe in their own religion, that Missionaries are professional and have not the sympathy and con-

fidence of this own countrymen, and that the entire effort is insincere and consequently must be a failure.

4. Lack of Adjustment.—Lastly, it is necessary to notice a fourth element of discouragement, namely the inability, especially at first, for the Missionary to adjust himself to his environments and look at things from an Oriental standpoint. Everything is strange to the new Missionary—the language, the dress, the customs, the Oriental style of living, and a thousand and one things which differentiate the Oriental from the Occidental. And besides this the Missionary has to adjust himself to his own new way of living, adapt himself to new conditions, and learn to use new methods. It is not strange that this adjustment cannot immediately take place, and that there should be, at times, an almost overwhelming feeling of failure and painful attacks of Home-sickness.

It is difficult for “the Aryan white” to understand the Aryan brown.” He is to the energetic man from the more progressive West too apathetic, unpunctual, and slipshod, with moral standards not in harmony with his ideals. This sometimes leads “the Christian man” to chafe, and fret, and worry. There is, indeed, much truth in the homely philosophy of Kipling :

It is not good for the Christian man
To worry the Aryan brown ;
For the white man riles, and the brown man smiles,
And it weareth the Christian down.

And the end of the fight is a tombstone white,
With the name of the late deceased,
And the epitaph clear, “ A fool lieth here
Who tried to hustle the East.”

These are some of the things which depress, and discourage, and dishearten the Missionary. In this difficult work he feels that he stands alone. He, at times, feels that he is opposed, and hindered, and obstructed on every side and by almost every thing. Is it any wonder, then, that a few Missionaries are not hopeful and cheerful in their opinions, and bright and joyous in their experiences? The fact is that Missionaries, as a body, are wonderfully optimistic. As a rule, they look upon the bright side of things, and what they suffer they suffer silently, and "learn to labor and to wait." They are worked, and worried, and tested, and tried, and yet they push valiently forward, and while depression may sometimes come, there are few who are systematic grumblers or are without hope in the work.

III.—THE CURE OF MISSIONARY PESSIMISM.

BUT what is the cure for Missionary pessimism? There have been noticed the Fact, its Manifestation, and its Cause; can there be found a Preventive and a Cure? In avoiding Missionary depression, or in escaping from it, there are five things which may be a great help.

1. **Care of Health.**—The Missionary should take special care of his health. There are those who do not give enough attention to this. But Heaven helps those who help themselves. Poor health is re-

sponsible for most of the gloomy thoughts which arise in the hearts of despondent Missionaries, and often with the departure of dyspepsia or liver-complaint go many of the great moral questions which trouble or perplex, and a thousand things which hinder and obstruct the work of God, and the heart is left cheerful, hopeful, and happy. And poor health is brought about often by the manner of living. Some are careless about going abroad without sufficient protection from the sun. Some are not sufficiently careful with regard to diet. Some work too long and at improper hours. Worry often kills more than work. Hurry, likewise, hinders success by preventing thoroughness and weakening the body. It is said that Wesley "was always in haste, but never in a hurry," and hence he accomplished as much as a score of ordinary men. Many become morbid by being too much alone. They make the mistake of avoiding the society of their own countrymen under the foolish impression that it is wrong to be a social being and go into society, even occasionally. They shut themselves up to a monotonous life at home and become morbid and discouraged, when they might be as cheerful as the day is long, and do, accordingly, more valiant service for the Master.

2. The Commission.—It is well to constantly revert to and consider the great Commission. This glorious work in which Missionaries are engaged is no human scheme or invention. They are sent here by the Almighty Head of the Church who has despatched them upon no useless or hopeless errand. The very

fact that they are sent by Him should inspire them with hope, zeal, courage and faith. Besides this He is their Example. His Mission was more discouraging than theirs. "He was despised and rejected of men." "He came to His own and His own received Him not." He "trod the winepress alone, and of the people there was none with Him," He had not "where to lay His head." And yet His Mission was a success, and theirs will be, because theirs is His, and He has sent them.

3. The Promises.—The Missionary should read carefully and trust implicitly the Promises of God. "They are exceeding great and precious." They are "yea, and amen, to every one that believeth." The great Commission is accompanied with the Promise of "perpetual presence," included in the blessed words : "Lo, I am with you always." How appropriate Frances Ridley Havergal's comment :—

" ' I am with thee ' ! He hath said it,
In His truth and tender grace !
Sealed the promise, grandly spoken,
With how many a mighty token
Of His love and faithfulness !
' I am with thee ! ' With thee always,
All the nights and ' all the days,'
Never failing, never frowning,
With His loving-kindness crowning,
Turning all thy life to praise."

Such should be the assurance of every Missionary. But besides the promise of "perpetual presence" there is also the promise of "assured success." In fact per-

petual presence is assured success. Through Him we can do "all things."

"The gates of brass before Him burst,
The iron fetters yield."

"The isles wait for His law." "Ethiopia shall blossom as the rose." "I will give Thee the nations for Thine inheritance, and the uttermost part of the earth for Thy possession." Before Him "every knee shall bow and every tongue confess that He is Lord to the glory of God the Father." "He must reign until He hath put all enemies under His feet." It may take time for the complete fulfilment and consummation of all this, but the Missionary's encouragement lies in this glorious fact that it is not a hopeless task in which he is engaged, but a grand, successful enterprise whose complete triumph is assured by Him who can bring about its accomplishment.

4. Prayer.—Prayer is the next thing, or, rather, the first and last thing. Pray for Divine guidance and grace. Prayer as a means of grace is always available, and he who constantly looks to God for His help and blessing cannot be long discouraged through the want of success, and knows how to turn that which would otherwise be considered defeat into signal victory. He can best put to flight the army of alien doubts and fears and disloyal thoughts through prayer for Divine grace, which is the privilege of "every one that believeth." In all spiritual things, "ask, and ye shall receive." The very act of prayer induces a devotional spirit

and begets faith in the heart. "Satan trembles when he sees the weakest saint upon his knees," and cannot withstand him who looks to Heaven for help, and goes forth in the strength which cometh from above.

5. The Cultivation of Cheerfulness.—This can be done. As a child's disposition is changed by culture, so anyone who determines to be cheerful, and hopeful, and optimistic, can by culture produce the habit. There is a great deal in the doctrine "Laugh and grow fat." There is nothing like cheerfulness to make the work light, easy, and successful. Work was never designed to be a task, or a burden, but a great pleasure and blessing. There is no class which can afford to be so cheerful and happy as Christian Missionaries who have the "perpetual presence" of the Master and the continual assurance of success. With others work may be an experiment, or a mere round of unrequited toil, like searching for the North Pole, or cultivating a desert, but with the Missionary his work will bring him his reward. He belongs to a firm which has capital and credit. He belongs to the army of a victorious Captain. He is marching to Zion. Then let him lift up his head and sing the songs of Zion, for though in a strange land he is not a captive. Cheerfulness, it may be repeated, can be cultivated like any other grace. Look upon the bright side of things. If weeping does endure for a night, joy cometh in the morning. It might be morning always—bright, dewy, sunny, radiant, cheerful morning, did we but consider it to be our Christian duty to have it so, and live to make it so. And with this pur-

pose in his heart the Missionary can go about his work singing with Whittier :—

“No longer forward, nor behind,
I look in hope and fear :
But grateful, take the good I find,
The best of now, and here.’

What is the conclusion of the whole matter? Is it not a fact that Home energy and enterprise is often absent from Mission work in India, either in devising new methods of work or in carrying them out; that there are Missionaries who might be doing much better work for the Master with much greater comfort to themselves, were it not for the fact that they have fallen into the pernicious habit of fault-finding, a habit which renders their influence and opinion most disheartening and depressing; and that all Missionaries are at times more or less discouraged and hopeless in their work? Does not this Missionary depression often manifest itself in the narrow and unsystematic plans which are devised, and in the old, worn-out, stereotyped methods which are adopted, and in the lack of enterprise and enthusiasm with which they are pushed forward? Moreover, is not this Missionary pessimism sure to result in very meagre success following upon poor plans badly devised and lifelessly carried out, and in the naturally-increased depression which is sure to follow that lack of fruit? Do we not see, also, that depression, as originally manifested, and in its developments, is due to a series of causes, such as the effect of an insalubrious climate upon the work itself, by hindering its energetic pro-

secution, and upon the worker's health, thereby making labour difficult and life a burden; the difficulties of the work, its magnitude, immobility, and monotony; the lack of encouragements from rapid accessions to the Church, from the zeal and piety of the Indian agents, and the sympathy and help of Europeans in India; and a failure to fully adapt and adjust one's self to the new conditions with which he is surrounded in an Oriental land.

But in spite of all this, has not Missionary pessimism an antidote, and cannot each individual Missionary, to some extent at least, restore himself, as he may have need, by using the proper means always available? By special care of health, husbanding physical strength as a sacred duty; by remembering that he is commissioned by One who can never fail, and by constantly considering the terms of that commission and its application, personally, to each individual case; by trusting fully and implicitly in the promises of Him who has sent him forth and assured him success; and by continuing steadfast in prayer, drawing from Him daily supplies of grace to help in time of need; and by cultivating a cheerful disposition and a hopeful nature—by one and all of these means, faithfully and constantly used, he can, in the midst of the greatest difficulties, the deepest discouragements, and the most trying circumstances “rejoice evermore, and in everything give thanks.”



II.—MISSIONARY SUCCESS.

THEN let the Christian Missionary, without despising the formidable Goliaths to which he is opposed, but with the quiet confidence of a David in the strength of his own weapons, go forth fearlessly with the simple sling and stone of the Gospel in his hand and do battle with his enemies.

SIR MONIER WILLIAMS.

MISSIONARY SUCCESS.

[THE last Census and the signs of the times all point to a very positive and somewhat rapid progress of the Missionary work in India. There is unquestionably an undercurrent working among the higher classes in India toward Christianity, in spite of all the open manifestations against it ; and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ.—SIR CHARLES ELLIOTT.]

I.—THE EARLY HISTORY OF INDIAN MISSIONS.

1. **First Efforts.**—The first Christian Missionary to India, of whom any authentic record is known, was Pantænus, of Alexandria, who was sent to “preach Christ among the Brahmans” about the year 180. “Pantænus may be pronounced the first historical Missionary to India, in response to messengers who came praying him that teachers of Christ might be sent to their country.” The tradition that St. Thomas, the Apostle, visited India and brought with him the Gospel of St. Matthew, and that he was martyred near Madras, where his tomb is pointed out, has but little foundation, the basis for it, doubtless, being, that some of his Syrian converts settled in India at an early date. The Danes, Bartholomew Zigenbalg and Henry Plutschau, left Copenhagen on the 29th of November 1705, and landed at Tranquebar on the 9th of July 1706. “These, the first Protestant Missionaries to India, which had been under British as well as Danish and

Dutch influence for a century, sat down among the native children, writing on the sand with their fingers to learn the Tamil language." It is interesting to trace history to the very beginning. These two Danish Missionaries commenced the work in the Tanjore District, under the auspices of Fredrick IV, King of Denmark, the great-great-grandfather of the present Empress of India. The very first native Protestant Christian convert in all India, named Mudaliyappen, was baptized in 1707. The first Protestant Missionary Society to begin work in India was the Baptist Missionary Society, which was organized in 1792, William Carey embarking in the *Princess Maria*, a Danish East Indiaman on the 13th of June 1793, and landing in Calcutta on the 10th of November of the same year. Then followed the London Missionary Society, organized in 1795, and sending its first Missionary, Nathaniel Forsyth, to India in 1798; the American Board, organized in 1810, sending its first Missionary to India in 1812; the Church Missionary Society, organized in 1799, and sending out its first Missionaries to the Madras Presidency in 1814. Prior to this a few devout Chaplains had done noble service for the Master, among whom such men as Henry Martyn took a deep interest in the evangelization of the people.

2. Early Struggles.—The first Protestant Missionaries were not permitted to carry on their work within the limits of the Company's territories, the Government being alarmed at the activity of Carey and his colleagues. "Carey landed in Calcutta on the

10th of November 1793, to begin his forty-one years of uninterrupted effort in Bengal. His first six years were served in the school of hardship and disappointment. For a time he and his family literally starved ; he was indebted to a native for the use of a hut in Calcutta, and for six months he tried to combine farming and Mission work amidst the malarial and tiger-haunted Sunderbunds to the east of Calcutta ; yet in all his discouragements he could say, ‘I have God, and His word is sure.’” The first agent of the London Missionary Society, Nathaniel Forsyth, had, in 1798, to seek the protection of the Dutch at Chinsrah, twenty miles above Calcutta, and the next year Marshman and Ward, of the Baptist Mission, had to seek an asylum at Serampore, under the protection of the Danes. In those early days the East India Company, which had been in operation since December 1600, believed it to be its duty to prohibit Mission work within its territories, in fact, often showing more leniency to the surrounding non-Christian religions, subsidising and furnishing guards for temples, so that the Company has been called “the Church-warden of Jaganath.” It was not till 1813 that the Company would countenance evangelistic effort. In that year the new Charter included the notorious “pious clauses,” setting forth that : “It was the duty of this country to promote the introduction of useful knowledge and of religious and moral improvement in India, and that facilities be offered by law to persons desirous of going to and remaining in India to accomplish these benevolent designs.” At Home the feeling against Missions was

almost as bad as in India. There was almost complete indifference to all such enterprises and much active opposition. William Carey was told to "sit down" when he wanted to go into "all the world" with the Gospel, and as late as 1808, men like Sydney Smith could vehemently say of Missionaries: "It is the imperious duty of Government to watch some of these men most narrowly. There is nothing of which they are not capable." "Upon the whole, it appears to us hardly possible to push the business of proselytism in India to any length, without incurring the utmost risk of losing our Empire." It was actually believed that a Brahman never could be converted to Christianity, and Sir William Jones based this assertion upon the Laws of Manu. But strange things occur. Krishnu Pal, a Sudra, was the first Serampore convert, baptized with Carey's eldest son in the Hugli river on the 28th of December 1800. Such was the commotion caused by this unusual occurrence that a mob of more than two thousand Hindus gathered and carried Krishnu Pal off to the Magistrate, who furnished a guard for his protection. Not long after a Brahman was converted and took the sacramental cup with the converted Sudra, and subsequently married his daughter!

3. Present Opinion.—It has been said that the attitude of the British power towards Missions in India has assumed three successive forms, namely, that of opposition, that of indifference, and that of more or less sympathy. After more than one hundred years of Protestant Missionary work in India there are a few

who still allege that Missionaries are accomplishing but little, and that Missions are, as a whole, a failure. But generally when this opinion is expressed "the wish is father to the thought," or some belated mind has failed to acquire the necessary information. Sir Charles Elliott, late Lieutenant-Governor of Bengal, wrote recently to the London *Times* newspaper, in reply to some animadversions upon Indian Missions:—"It is surely useless for anyone to set the isolated and casual impressions he may have gathered against recorded facts. As to the quantity of conversions in India, we have the Government Census report, which shows that the number of native Christians rose from $1\frac{1}{4}$ millions in 1872 to $2\frac{3}{4}$ millions in 1901. As to the quality of these converts there is abundant evidence to numerous instances showing the reality and tenacity of their faith, and the general rise in the standard of morality which is characteristic of native Christian communities. Take one such fact as this. Since I left India in 1895 there have been three Lieutenant-Governors of Bengal—the late Sir Alexander Mackenzie, the late Sir John Woodburn, and now Sir Andrew Fraser; and not one of us four but has warmly testified, over and over again, to the immense value and success of Missionary effort."

Likewise Sir W. Mackworth Young, late Lieutenant-Governor of the Punjab, recently stated:—

"The Census reports of the last four decades show that the native Christian population of India has increased from $1\frac{1}{4}$ million in 1872 to $2\frac{3}{4}$ millions in 1901. During the last decade, while the general population

increased by $1\frac{1}{2}$ per cent., the native Christian population increased by 30·8 per cent. 'The degree of success,' says the official Census report, 'attending Missionary effort at the present day is even greater than would appear from the rate of increase disclosed by these figures.' The reformed Churches, which now number 845,000 converts, have increased since 1891 by 43 per cent. In an article of the *Quarterly Review* of January 1894, it was calculated that at the rate of progress then observed the Protestant faith would absorb the entire population by the middle of the twenty-first century. Judged even by statistics Christian missions are not a failure."

It is, indeed, remarkable how many English rulers in high official positions during the past fifty years, or since the great Sepoy rebellion of 1857, have been warm advocates of Christian Missions. A full list could not be given here, but among them may be mentioned Sir John and Henry Lawrence, Sir Herbert Edwardes, Sir Reynell Taylor, Lord Northbrook, Sir James Outram, Sir Henry Havelock, Sir Robert Montgomery, Sir Donald McLeod, Sir William Muir, Sir Charles Aitchison, Sir Richard Temple, Sir Rivers Thompson, Sir Charles Bernard, Sir W. Mackworth Young, Sir Charles Elliott, Sir John Woodburn, Sir Alexander Mackenzie, and Sir Andrew Fraser. "Such are the men," said the Viceroy, Lord Northbrook, "in whom, more than in any others, the natives of India, whether Christian or not, had the greatest confidence."

At the recent Decennial Missionary Conference at Madras, the Lord Bishop of Madras said in his address of welcome :—

“Certainly to-day we have no need to turn back to the history of Mission work in India in the distant past as a cordial for drooping spirits. We have met together under most encouraging circumstances. For many years at the end of the nineteenth century Missionaries in India had to bear the reproach of ill success. Statistics were appealed to as conclusive proof that Mission work was a failure, that the amount of labour and money spent was out of all proportion to the number of people converted, and that the conversion of India was not within the range of practical politics. Now, however, we need not be ashamed to speak with our critics in the gate. The results of the last Census are in the hands of the public, and they can decide for themselves as to the success or failure of Indian Missions, when judged by the rough and ready test of numerical increase.”

II.—THE DIRECT GROWTH OF INDIAN MISSIONS.

LET the success or failure of Indian Missions be tested by their growth during the past years. By this test it will be found that they are, in these latter days especially, making encouraging progress. There are three ways in which this growth may be expressed: First, in Numbers; Second, in Education; Third, in Morals.

1. **In Numbers.**—The late Doctor Murdoch stated before the Madras Missionary Conference: “I landed at Colombo in 1854. No general Census of

Missions was then available, but the number of Indian Protestant Christians could not have much exceeded 100,000. In 1861 they numbered 213,000. Thirty years later, at the Bombay Decennial Conference, they were reported 671,000. In 1900 they had increased to 1,012,000. With such progress well may we 'thank God and take courage.' " In considering the numerical growth of the Indian Church there are three phases of development which are interesting : (1) Periodical Statistics ; (2) Local Growth ; (3) Rate of Increase.

(1). *Periodical Statistics.*—The statistics of the Church in the Indian Empire have been gathered from time to time, and from them the following summaries have been compiled :

Numerical Growth of Indian Churches by Decades.

	1851.	1861.	1871.	1881.	1890.	1900.
Ordained Foreign Agents	339	479	488	586	857	976
Ordained Indian Ministers	21	97	225	461	797	893
Unordained Indian Preachers	493	1,266	1,985	2,488	3,491	5,755
Female Foreign and Eurasian Agents ..	..	..	370	479	711	1,174
Female Indian Agents	..	..	837	1,643	3,278	5,692
Communicants ..	14,661	24,976	52,816	113,325	182,722	301,699
Adherents	91,092	138,731	224,258	417,372	559,661	854,847

The preceding Table includes the decennial statistics for India alone. The one following includes those for Burma and Ceylon also.

Numerical Growth of Churches—India, Burma and Ceylon.

	1851.	1861.	1871.	1881.	1890.	1900.
Ordained Asian Agents	29	185	381	674	1,058	1,223
Communicants	17,306	47,274	78,494	145,097	223,941	355,720
Adherents ..	122,951	213,373	318,363	528,590	671,295	1,012,463

The latest available statistics for the Indian Empire give the entire Christian population, including Protestant, Roman Catholic and Syrian Christians, to be 3,220,913.

(2). *Local Growth.*—The Table given below will show the growth in the population of the Indian Protestant Church during the decade 1890-1900, in the various Provinces.

Growth by Provinces.

PROVINCES.	Bengal.	United Provinces.	Panjab.	Central India.	Bombay.	Madras.	
Indian Ordained Agents {	219	94	50	23	48	363	1890
	159	188	71	25	48	402	1900
Communi- cants {	37,918	14,722	6,034	4,580	9,192	110,276	1890
	49,078	68,771	8,397	9,818	10,976	154,659	1900
Christian Commu- nity {	108,901	33,321	20,729	11,343	22,455	365,912	1890
	145,273	108,990	36,584	27,352	30,649	506,019	1900

(3). *Rate of Increase.*—There are two ways in which this rate may be viewed. First, compared with the Chris-

tian community, and, second, compared with the whole population. Compared with the Christian community the rate of increase in the Indian Protestant Church was, from 1850-1861, 53 per cent., and from 1861-1871, 61 per cent., and from 1871-1881, 60 per cent. The increase in India and Burma from 1890-1900 was 50·87 per cent. Compared with the whole population it is worthy of note that while the population of India only increased from 279,614,879 to 283,870,432, *i.e.*, by 4,255,553 during the decade, or 1·52 per cent., the entire Indian Christian population increased 30·82, and the Protestant Indian Christians 50·87 per cent.

2. In Education.—From the beginning Protestant Missions have given attention to education. Carey landed in India on the 10th of November 1793, and as soon as he and Marshman and Ward became settled at Serampore they opened vernacular schools, and out of their own earnings established the magnificent Serampore College, in which Sanskrit and English were taught. After some years another educational trio, Duff, Wilson and Anderson, commenced their great educational career in the three Presidency cities of Calcutta, Bombay and Madras respectively. Duff landed in 1829, and commenced his English school in Calcutta with five pupils. This was practically the beginning of English educational work in India, and in fact in the East anywhere. Such was the influence of his school that Lord William Bentinck, the Viceroy of India, said that the results were unparalleled, and it has been stated that, “in 1871 nine of Duff’s forty-eight educat-

ed converts were ministers, ten were catechists, seventeen were professors and high-grade teachers, eight were Government servants of the higher grade, and four were assistant surgeons and doctors. One of them, the Hon. Kali Charan Banerji, LL.B., has been appointed by the Senate of the Calcutta University as their representative on the Bengal Legislative Council."

There are two ways in which Educational Growth may be considered: First, from the standpoint of Statistics, and, second, from that of Influence.

(1). *School Statistics*.—Below is given a Table showing the growth of the numbers attending Mission Schools in the various Indian Provinces, by decades, from the year 1851, when general educational work may be said to have really commenced, taking on new life with the Educational Dispatch of 1854 creating Indian Universities with which Mission Colleges became affiliated.

Table showing total number of Pupils in Indian Mission Schools.

PROVINCES.	1851.	1861.	1871.	1881.	1890.	1900.
Bengal	14,568	13,655	27,950	33,450	50,417	55,694
United Provinces ..	4,264	8,370	17,265	25,250	47,311	53,048
Panjab	701	3,608	10,547	16,537	22,523	21,778
Central India ..	596	1,146	6,130	8,168	15,037	22,709
Bombay	6,975	6,514	7,184	11,562	28,120	39,097
Madras	36,939	42,702	53,056	92,655	116,308	163,383
Total ..	64,043	75,995	122,132	187,652	279,716	355,709

The Table below gives the latest available School Statistics for India, Burma, and Ceylon :—

School Statistics—India, Burma, and Ceylon, 1901.

			SCHOOLS.		PUPILS.		
			Upper.	Lower.	Upper.	Lower.	Total.
India	..	..	376	8,285	24,255	342,114	366,369
Burma	..	..	41	585	4,440	16,578	21,018
Ceylon	—	—	19	822	1,347	60,882	62,229
Total	..		436	9,692	30,042	419,574	449,616

The compiler of the Statistical Tables of Protestant Missions in India, Burma, and Ceylon for the decade 1890-1900 states in the Preface to the Tables that “during the decennium one native pupil in every ten studying a Government-recognized College or Upper School course was reading in a Protestant Missionary Institution. One in every ten who matriculated, one in every five who passed the F.A., one in every four who graduated B.A., and one in every six who attained the M.A. degree appeared from a Protestant Missionary Institution. One boy in every twenty reading a Government-recognised course in the Lower Schools, and one girl in every four in Girls’ Schools under Government inspection were reading in a Protestant Mission School. Half the boys and young men in Boarding Schools and Hostels and practically all the girls and young women in Boarding Schools were in Boarding Institutions maintained by Protestant Missions.”

(2). *The Influence of Mission Schools.*—The influence of Missionary Institutions of learning is far beyond their number. Secular education, alone, tends to produce agnostics and sceptics, but Missionary education not only overthrows error but substitutes for it something better. Concerning the influence of mere secular education, a Hindu, in speaking of young Bengal, affirms that “up to the time of his passing the Entrance Examination of the Calcutta University, he remains a Hindu of more or less degree of orthodoxy. When he crosses that Rubicon, Hinduism gradually slackens its grasp of him. He now tampers with Deism. He loses all faith in the religion of his ancestors. He does not enquire into Christianity, taking it for granted that it is a system of superstition. Mohammedanism he hates with a perfect hatred. Deism relaxes its hold upon him till he runs adrift upon the rocks of unbelief, and by the time he has become a graduate of the University he ceases to believe in anything.” It is the mission of Christian schools, as Dr. Robson points out, “to show that the material progress and scientific enlightenment which are destroying their old faiths and dethroning their old gods, do not imply the renunciation of all faith, the abandonment of all belief in Divine power, that they may consist with a faith which fulfils the longing of man’s nature, and draws him to holiness infinitely more powerfully than that faith which they destroy.”

Young men of good family and social position have been led to renounce idolatry and embrace Christianity through the agency of Missions Schools, and their

influence is far greater than their number. And besides this direct evangelistic work accomplished by Mission Schools there is an indirect influence which they have upon the masses. Ideas are being changed, superstitions overthrown, hoary customs uprooted, conscience enlightened, and a congenial soil prepared for the reception of the seed of the Word.

Two recently retired Lieutenant-Governors have spoken very strongly upon the influence of Mission Schools. Sir Charles Elliott, late Lieutenant-Governor of Bengal, testifies :—

“That the religious atmosphere created in these institutions is of extreme value, and that, while a few of the youths are led to profess Christianity, a great many obtain a knowledge of our religion and a sympathy with it which influences their future lives and is shown in many ways—on platforms, in the Press and in the springing-up of semi-Christian sects, such as the *Chetramis*, worshippers of the Bible, of whom the Panjab Census Report gave some interesting particulars.”

And Sir W. Mackworth Young, late Lieutenant-Governor of the Panjab, says :—

“In the Mission Schools and Colleges the students are brought into touch with Christian teachers, whose influence is widely leavening the rising generation. In the development of modern thought in India the moral influence of this teaching is constantly observed. Many Governors of provinces have testified to it and acknowledged it with satisfaction and gratitude. The problem *when*, rather than *whether* Christianity will

prevail in India, is the absorbing topic of speculation among the educated youth of our Presidency towns; and all religious movements are largely influenced by this consideration."

Lastly, the influence of such schools is being felt in the Indian Church. Indian Christians are being prepared for the work before them. An agency is being developed which will be able to cope with the subtle errors and occult philosophy of Brahmanism, and the sophistries and the unyielding arrogance of Mohammedanism. Many of the rising generation of Indian Christians have received, or are now receiving, education in Missionary Institutions, and along with correct scientific secular knowledge are being taught correct theology and sound principles of ethics. Thus, as the Church advances, it is being prepared to take the lead in all that is good and useful.

3. In Morals.—It was comparatively easy in the early days of Christianity in India, when there were but few converts, for the Missionary to instruct and indoctrinate each, separately, but since in various places mass movements have taken place and multitudes have come over, there has been expressed the fear that such a large ingathering, especially from among the lower, illiterate classes, might Hinduize or secularize the Church. Of course such ingatherings do involve fearful responsibilities, and where converts have been neglected it is not surprising that some have lapsed. But, generally, it has been found that, as the years have gone on, and converts have multiplied, the Church

has grown in ethical and spiritual power. Doubtless there are many just emerging from degrading forms of heathenism who have not yet attained to that high standard of Christian life and service one could desire. But it should be remembered that it took our ancestors a thousand years to reach that imperfect state of morals to which Europe has attained, and we should have patience with these people whose opportunities have been more limited. What Rhenius said when asked about the spiritual condition of the converts at the time of a large ingathering in Tinnevely, is generally true in these mass movements, *viz.*, "They are not all true Christians. They are a mixture, as our Saviour foretold that His Church would be. But all have renounced idolatry and the service of devils, and put themselves and families under Christian instruction, to learn to worship God in spirit and in truth." It may be said of the Indian Christian Church in general that its state is infinitely better than the former state in which the people believed in various forms of animism, polytheism and fatalism; and the constant increase in the number of communicants and in the amounts given for Self-support and Self-propagation shows that the Indian Church is a growing Church.

III.—THE INDIRECT INFLUENCE OF INDIAN MISSIONS.

BESIDES the direct Numerical, Intellectual and Ethical growth of the Church in India there are many indirect ways in which Christian Missions have been influential. Among these may be mentioned :

1. General Reforms.—During the past one hundred years many reforms have taken place under the enlightening and beneficent administration of a Christian Government. Many cruel and degrading customs, which for centuries had been practised under the patronage and sanction of Hinduism, have through a wise and just legislation, been prohibited. Among these may be named infanticide, widow-burning, hook-swinging, self-torture, suicide, dacoity and thagism—all carried on and practised in the name of religion. Many of these have been prohibited by a just Government, under the purifying influence of Christianity and through the efforts of Christian Missions. “In 1829, Lord William Bentinck, acting under a scholarly report by Carey, put an end to *Suttee*, or the self-immolation of widows on their husband’s funeral pyres under pressure of public opinion.”

2. Enlightenment of the Masses.—This is going on all the time all over the Empire. The late Dr. K. S. MacDonald, in writing of the Religious Movements in Bengal, said :—

“Another movement which I would emphasize is the Christianizing of Hinduism. By this I do not mean the making converts or Christians of Hindus and thus drawing them altogether out of Hinduism. All this is going on with an ever-increasing impetus, as the Census statistics prove. I refer rather to the much larger number, I may say the majority, of Hindus, who never become Christians, but who adopt Christian thought, ideas, and even doctrines, as if they were

their own children born in the family, and make them full heirs, to the exclusion or expulsion of Hindu thoughts and doctrines with which the others could not agree. The Hindu household in Calcutta, and I doubt not in other centres of Christian influence, is full of such adopted children ; or, changing our figure, the Hindu mind is furnished very largely with such furniture."

There are, indeed, many things in India which can not endure the light, and the moral and intellectual light poured in by Christian preaching, teaching and literature has caused multitudes to see the crudeness, selfishness, and wickedness of many of their social and religious customs, rites, and ceremonies, and to have a desire to abandon them. There are many, not yet baptized, who have entirely lost faith in such things, and have united themselves into various forms of Neo-Hindu Societies, forever parted from the old religion as taught in the Shastras and Puranas.

3. The Influence upon Higher Hinduism.—

As stated above, the influence of Christianity has helped to produce a Neo-Hinduism and various forms of Deism, which are a decided reaction from orthodox polytheistic Hinduism. Such are the Brahmo Samaj and the Arya Samaj, the one reaching forward after purer forms of Deism and the other reaching back after the less complicated teachings of the Vedas. Says a recent writer : " Christian teaching has led to such movements as the Brahmo Samaj, or Theistic Church, which was founded by Ram Mohan Roy in 1830,

and presided over since his death by the late Keshab Chander Sen, and now by P. C. Mozumdar.* The Hindu counter reformation, which aims at going back to the purer teachings of the Vedas, is born of contact with Christianity, but its motive is one of opposition to Christian Missions, and it is, perhaps, more national than religious."

There are signs which indicate that caste, that cruel Oriental social and religious tyrant, is going into a decline. The Code of Manu is not now so rigidly enforced, nor, indeed, can it be. Thousands feel it to be an intolerable burden and long to escape from it. Caste distinctions are not held so strongly as they were, and castes are drawing nearer together. Brahmans, and other twice-born Hindus, are now found in almost all occupations, and many of the educated are free to admit the absurdity and foolishness, not to say the iniquity of such distinctions. At the notable Social Conference convened in connection with the National Congress held in Bombay in December last, an influential Raja spoke against caste before his countrymen in the following emphatic language :—

"The evil of caste covers the whole range of social life. It hampers the life of the individual with a vast number of petty rules and observances which have no meaning. It cripples him in his relations with his family, in his marriage, in the education of his children, and especially in his life. It weakens the economic position by attempting to confine him to particular trades, by preventing him from learning the

* Since deceased.

culture of the West, and by giving him an exaggerated view of his knowledge and importance. It cripples his professional life by increasing distrust, treachery, and jealousy, hampering a free use of others, and ruins his social life by increasing exclusiveness, restricting the opportunities of social intercourse, and preventing that intellectual development on which the prosperity of any class most depends. In the wider spheres of life, in municipal or local affairs, it destroys all hope of local patriotism, of work for the common good, by thrusting forward the interests of the caste as opposed to those of the community, and by making combined efforts for the common good exceedingly difficult. But its most serious offence is its effect on national life and national unity. It intensifies local dissensions and diverse interests, and obscures great national ideals and interests which should be those of every caste and people, and renders the country disunited and incapable of improving its defects or of availing itself of the advantages which it should gain from contact with the civilization of the West. It robs us of our humanity by insisting on the degradation of some of our fellow-men who are separated from us by no more than the accident of birth. It prevents the noble and charitable impulses which have done so much for the improvement and mutual benefit of European society. It prevents our making the most of all the various abilities of our diverse communities ; it diminishes all our emotional activities and intellectual resources. Again, it is the most conservative element in our society and the steady enemy to all reform. Every

reformer who has endeavoured to secure the advance of our society has been driven out of it by the operation of caste. By its rigidity it preserves ignorant superstitions and clings to the past, while it does nothing to make more easy and more possible those inevitable changes which nature is ever pressing on us."

Even a Vaishnava organ, the *Amrita Bazar Patrika*, acknowledges "that our social system is dying, that caste is losing its hold on the Hindu mind, that the Hindus are getting more selfish. It is quite true that the Hindus have become more indifferent about religion than ever their forefathers were ;" and a Hindu accounts for the change which is taking place by saying : "There is no denying the fact that all this revolution in the religious belief of the educated Hindu has been brought about as much by the dissemination of Christian thought by Missionaries as by the study of Hindu Scriptures ; for Christian influence is plainly detectable in many of the Hindu publications of the year" (1899).

4. The Attitude toward Christianity.—'There is a change in the attitude of non-Christian faiths toward Christianity. As they come, through the teaching of the Schools, the preaching of Missionaries, the study of the Bible, the reading of Christian literature, and in other ways, to know more of the life of the Founder of the Christian religion, the benevolent purpose of His advent, and the benign influence of His teachings, they grow more friendly and tolerant. Says the Revd. T. E. Slater, of Bangalore : "India is surely moving, and moving in the right direction—and Chris-

tian workers may well be thankful, and patient, and hopeful. During the decade there was a notable sight one evening in a city in the South. An intelligent young Brahman lectured with great enthusiasm and with many discreet references to Christian books, on *The Incomparable Christ*, while an orthodox Hindu presided ; and on another occasion a Mohammedan Missionary from the north gave an earnest address on *Morality* from a Christian standpoint, in a Christian building, to a Hindu audience, with the Principal of the Government College in the Chair."

5. Personal, Literary, and Professional Influence of Missionaries.—Aside from the direct evangelistic work done by Missionaries many of them have brought into India a classical, professional and literary culture and training, and a refined personal influence which have compelled recognition, and have been a powerful aid in the advancement of science and learning among the people. Time would fail to tell of such men as Schwartz, "whose assistance and mediation heathens, Hindu and Mohammedan, as well as Christian governing powers, eagerly coveted" ; of Henry Martyn, whose culture was only equalled by his devotion ; of Carey, whose linguistic ability brought him the Company's honor ; of Judson, who went to Burma and learned the vernacular better than the Natives ; of Duff, and a host of others, the progenitors of English education in the East ; of Etherington, and Kellogg, and Bate, and others, who compiled Grammars and Dictionaries ; of many surgeons and doctors, from Carey's colleague,

John Thomas, down to the present day ; of men like Murdoch, great in literature ; of Thoburn, and his contemporaries, eminent in evangelism and sociology. By their scholarly attainments, professional skill, and personal worth, they have helped to make India better than it was. Some of these have made great sacrifices, and have endured much hardship, but have gained the heartfelt gratitude of a multitude of people.

IV.—THE ULTIMATE SUCCESS OF MISSIONS.

THE final triumph of Christian Missions in the world, and therefore in this Indian Empire, is certain from three undeniable assurances : First, They are Divine in their Origin ; second, They are Universal in their Object ; and third, They are Cumulative in their Effect.

1. Missions are Divine in their Origin.—Christ was sent of God into the world on a Mission. He accomplished His work and left it to men to spread the Gospel. Like Buddhism and Mohammedanism, Christianity is a Missionary religion. It seeks to gather all men into its pale, sends forth disciples to proclaim its doctrines, and grows by the force of its internal aggressiveness. Livingstone could justify his own lonely life in the African jungle by crying out : “ God had only one Son, and He was a Missionary.” The only begotten Son gave as the crowning proof of His Divinity that “ the poor have the Gospel preached to them.” He called around him His apostles and sent

them forth to preach the word. In His last solemn discourse with His disciples He said : “ Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto My Father,” and He gave them His last command to “ go into all the world and preach the Gospel to every creature,” with the assurance that He would be with them always, even unto the end of the world. From this it is fair to conclude that Christian Missions cannot be a failure unless the Founder and His whole Missionary propaganda are, from the beginning, a delusion and a failure.

2. Missions are Universal in their Object.—Christianity is not an ethnic religion. Christ’s disciples are commissioned to preach to every creature in the whole world. And so Christian Missions are found in all lands. They are the one Divine, universal, and effective means for the world’s moral renovation. As all have need all must be told of the one remedy. Where in all the world is there a plan like this ? And because of their origin, urgency, efficiency, and universal character they are now, and must be ultimately, triumphant.

3. Missions are Cumulative in their Effect.—The first Mission commenced in personal effort. Andrew “first findeth his own brother Simon, and saith unto him, we have found the Messiah.” Everyone converted to Christianity through Missionary effort is an added force to the great society for the propaga-

tion of the Gospel. Like the leaven in the meal, and the mustard seed in the ground, Missions turn the meal into leaven, and out of the seed grows a great tree—the first to leaven other meal, and the second to furnish food and shelter for living creatures. Said the late Dr. Murray Mitchell: “The failure of modern Missions is becoming almost a stock phrase in certain quarters. I am convinced that the expression is entirely unreasonable. Tried even by an arithmetical standard, and compared with the Missions of Apostolic days, our modern Missions are an unquestionable success.” In the opinion of an experienced Indian Missionary: “The large activity of the Native mind, the thirst for education pervading large masses of the people, the earnestness being manifested in the Native Church, the energy, zeal, and love of souls which some of its members are displaying, the growth of a liberal spirit among Christian communities, the increasing number of catechists, Christian teachers, and ordained Native ministers, all these circumstances, while irrefragable signs and proofs of progress, are also bases upon which to build our hopes for the future.”

And so the work has gone on, until, as one has said: “Christianity is in the air. The higher classes have, to some extent, at least, accepted its spirit, and are assimilating its ideas. And there can be little doubt that when the men of the distant future stand before the grave of a dead Hinduism, the living Hindu humanity, still instinct with the religious spirit, will respond to the voice of Christ as it penetrates the sepulchre and calls the nations to a new-found life.”

Therefore looking forward with hope the Missionary can say with the late Sir Monier Williams : "So will the good time arrive when not only every ear shall have heard the good news of the reconciliation of man to his Maker, but every tongue, also, of every Native of India, from cape Comorin to the Himalaya Mountains, shall confess that Jesus Christ is Lord, to the glory of God the Father."

But that time has not yet arrived. Let past achievements be but an incentive to still greater effort. Here are, indeed, a great Field and a great Opportunity. And notwithstanding the many difficulties and discouragements with which we are surrounded let us be encouraged by the assurance of final triumph.

Come, labor on :

No time for rest, till glows the Western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done !"

Come, labor on :

The toil is pleasant, the reward is sure ;
Blessed are those who to the end endure ;
How full their joy, how deep their rest shall be,
O Lord, with Thee.



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